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SCP#43,207

The Southern Episcopalian.

PUBLISHED MONTHLY.

VOL. VII.] CHARLESTON, FEBRUARY, 1861. [No. 11.

MISCELLANEOUS.

As this department of our Periodical is open to the discussion of religious questions the Editors must not be considered responsible for the sentiments expressed therein.

THE CHARACTER AND INFLUENCE OF ABOLITIONISM.

SERMON PREACHED IN THE FIRST PRESBYTERIAN CHURCH
OF BROOKLYN, LAST EVENING, BY REV.
HENRY J. VAN DYKE.

The First Presbyterian Church, corner of Remson and Clinton streets, Brooklyn, (says the *New York Herald* of Monday, the 10th December last,) was densely crowded last evening with a highly intelligent congregation, who listened with marked interest and attention to a discourse from their pastor, Rev. Henry J. Van Dyke, on the Character and Influence of Abolitionism, from a scriptural point of view. In his opening supplication, the reverend gentleman prayed that Providence would bless our Southern brethren, and restrain the passion of the evil among them; that the master might be made Christ's servant, and the servant Christ's freeman, and so both sit together united in Christian love, in that Church founded by Christ and His Apostles, in which there is neither Greek nor Jew, male nor female, bond nor free, but all are one in Christ Jesus. He also prayed that God would bless the people of the Northern States, restrain the violence of fanatical men, provide for those who, by the agitation of the times have been thrown out of employment, keep the speaker himself from teaching anything that was not in accordance with the Divine will, and disabuse the minds of his hearers of all prejudice and passion, so that they might be willing to be convinced of the truth.

His text was chosen Paul's First Epistle to Timothy, sixth chapter, from the first to the fifth verse, inclusive :

1. Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed.

2. And they that have believing masters let them not despise them, because they are brethren ; but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort.

3. If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

4. He is proud, knowing nothing but doting about questions and strife of words whereof cometh envy, strife, railings, evil surmisings,

5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness : from such withdraw thyself.

I propose, he said, to discuss the character and influence of abolitionism. With this view, I have selected a text from the Bible, and propose to adhere to the letter and spirit of its teaching. We acknowledge in this place but one standard of morals, but one authoritative and infalible rule of faith and practice. For we are Christians here ; not blind devotees to bow down to the dictation of any man or church ; not heathen philosophers, to grope our way by the feeble glimmerings of the light of nature ; not modern infidels, to appeal from the written law of God to the corrupt and fickle tribunal of reason and humanity ; but Christians, on whose banner is inscribed this sublime challenge—"To the law and to the testimony—if they speak not according to this word, it is because there is no light in them."

Let me direct your especial attention to the language of our text. There is no dispute among commentators, there is no room for dispute as to the meaning of the expression "servants under the yoke." Even Mr. Barnes, who is himself a distinguished abolitionist, and has done more perhaps, than any other man in this country, to propogate abolition doctrines, admits that "the addition of the phrase 'under the yoke'" shows undoubtedly that it (*i. e.* the original word *doulos*) is to be understood here of slavery. Let me quote another testimony on this point from an eminent Scotch divine, I mean Dr. McKnight, whose exposition of the epistle is a standard work in Great Britain and in this country, and whose associations must exempt him from all suspicion of pro-slavery prejudices. He introduces his exposition of this chapter with the

following explanation:—"Because the law of Moses allowed no Israelite to be made a slave for life, without his own consent, the Judaizing teachers, to allure slaves to their party, taught that under the gospel likewise involuntary slavery is unlawful. This doctrine the apostle condemned here, as in his other epistles, by enjoining Christian slaves to honor and obey their masters, whether they were believers or unbelievers, and by assuring Timothy that if any person taught otherwise, he opposed the wholesome precepts of Jesus Christ and the doctrine of the gospel, which in all points is conformable to godliness or sound morality, and was puffed up with pride without possessing any true knowledge either of the Jewish or Christian revelation." Our learned Scotch friend then goes on to expound the passage in the following paraphrase, which we commend to the prayerful attention of all whom it may concern.

"Let whatever Christian slaves are under the yoke of unbelievers pay their own masters all respect and obedience, that the character of God whom we worship may not be calumniated, and the doctrine of the gospel may not be evil spoken of, as tending to destroy the political rights of mankind. And those Christian slaves who have believing masters, let them not despise them, fancying that they are their equals because they are their brethren in Christ; for, though all Christians are equal as to religious privileges, slaves are inferior to their masters in station. Wherefore, let them serve their masters more diligently, because they who enjoy the benefit of their service are believers and beloved of God. These things teach, and exhort the brethren to practice them. If any one teach differently by affirming that under the gospel slaves are not bound to serve their masters, but ought to be made free, and does not consent to the wholesome commandments which are our Lord Jesus Christ's, and to the doctrine of the gospel which in all points is conformable to true morality, he is puffed up with pride and knoweth nothing either of the Jewish or Christian revelations, though he pretends to have great knowledge of both. But is distempered in his mind about idle questions and debates of words which afford no foundation for such a doctrine, but are the source of envy, contention, evil-speaking, unjust suspicion that the truth is not sincerely maintained, keen disputings carried on contrary to conscience, by men wholly corrupt in their minds, and destitute of the true doctrine of the gospel, who reckon whatever produces the most money is the best religion; from all such impious teachers withdraw thyself, and do not dispute with them."

The text, as thus expounded by an American abolitionist

and a Scotch divine, (whose testimony need not be confirmed by quotations from all the other commentators,) is a prophecy written for these days, and wonderfully applicable to our present circumstances. It gives us a life-like picture of abolitionism in its principles, its spirit and its practice, and furnishes us plain instruction in regard to our duty in the premises. Before entering upon the discussion of the doctrine, let us define the terms employed. By abolitionism we mean the principles and measures of abolitionists. And what is an abolitionist? He is one who believes that slaveholding is sin, and ought therefore to be abolished. This is the fundamental, the characteristic, the essential principal of abolitionism—that slave holding is a sin—that holding men in involuntary servitude is an infringement upon the rights of man, a heinous crime in the sight of God. A man may believe on political or commercial grounds that slavery is an undesirable system, and that slave labor is not the most profitable; he may have various views as to the rights of slaveholders under the constitution of the country; he may think this or that law upon the statute books of Southern States is wrong; but this does not constitute him an abolitionist; to be entitled to that name he must believe that slaveholding is morally wrong. The alleged sinfulness of slaveholding, as it is the characteristic doctrine, so it is the strength of abolitionism in all its ramified and various forms. It is by this doctrine that it lays hold upon the hearts and consciences of men, that it comes as a disturbing force into our ecclesiastical and civil institutions, and by exciting religious animosity (which all history proves to be the strongest of human passions,) imparts a peculiar intensity to every contest into which it enters. And you will perceive it is just here that abolitionism presents a proper subject for discussion in the pulpit—for it is one great purpose of the Bible, and therefore one great duty of God's ministers in its exposition, to show what is sin and what is not. Those who hold the doctrine that slaveholding is sin, and ought therefore to be abolished, differ very much in the extent in which they reduce their theory to practice. In some, this faith is almost without works. They content themselves with only voting in such a way as in their judgment will best promote the ultimate triumph of their views. Others stand off at what they suppose a safe distance, as Shimei did when he stood on an opposite hill to curse King David, and rebuke the sin and denounce divine judgment upon the sinner. Others more practical, if not more prudent, go into the very midst of the alledged wickedness, and teach "servants under the yoke" that they ought not to count their

own masters worthy of all honor—that liberty is their inalienable right—which they should maintain, if necessary, even by shedding of blood. Now, it is not for me to decide who of all these are the truest to their own principles. It is not for me to decide whether the man who preaches this doctrine in brave words amid applauding multitudes in the city of Brooklyn, or the one who in the stillness of the night and in the face of the law's terrors goes to practice the preaching at Harper's Ferry, is the most consistent abolitionist and the most heroic man. It is not for me to decide which is the most important part of a tree; and if the tree be poisonous, which is the most injurious, the root, or the branches, or the fruit? But I am here to-night in God's name, and by His help, to show that this tree of abolitionism is evil and only evil, root and branch, flower and leaf and fruit; that it springs from and is nourished by an utter rejection of the Scriptures; that it produces no real benefit to the enslaved, and is the fruitful source of division and strife, and infidelity, in both church and State. I have four distinct propositions on the subject to maintain—four theses to nail up over this pulpit and defend, with the Word of God which is the Word of the Spirit:

I. Abolitionism has no foundation in the Scriptures.

II. Its principles have been promulgated chiefly by misrepresentation and abuse.

III. It leads, in multitudes of cases, and by a logical process, to utter infidelity.

IV. It is the chief cause of the strife that agitates, and the danger that threatens our country.

I.—ABOLITIONISM HAS NO FOUNDATION IN SCRIPTURE.

Passing by the records of the patriarchal age, and waving the question as to those servants in Abraham's family, who, in the simple but expressive language of Scripture, "were bought with his money," let us come at once to the tribunal of that law which God promulgated amid the solemnities of Sinai. What said the law and the testimony to that peculiar people over whom God ruled, and for whose institution He has assumed the responsibility? The answer is in the 25th chapter of Leviticus, in these words:

"And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond servant; but as a hired servant and a sojourner he shall be with thee, and shall serve thee unto the year of jubilee, and then shall he depart from thee, both he and his children with him."

So far, you will observe, the law refers to the children of

Israel, who, by reason of poverty, were reduced to servitude. It was their right to be free at the year of jubilee, unless they chose to remain in perpetual bondage, for which case provision is made in other and distinct enactments. But not so with slaves of foreign birth. There was no year of jubilee provided for them. For what says the law? Read the 44-46 verses of the same chapter :

“Both thy bondmen and thy bondmaids which thou shalt have shall be of the heathen that are round about you. Of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you—of them shall ye buy and of their families that are with you, which they beget in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them as a possession; they shall be your bondmen forever.”

There it is, plainly written in the divine law. No legislative enactment; no statute framed by legal skill was ever more explicit and incapable of perversion. When the abolitionist tells me that slaveholding is sin, in the simplicity of my faith in the Holy Scriptures, I point him to this sacred record, and tell him in all candor, as my text does, that his teaching blasphemes the name of God and His doctrine. When he begins to doat about questions and strifes of words, appealing to the Declaration of Independence, and asserting that the idea of property in men is an enormity and a crime, I still hold him to the record, saying, “Ye shall take them as an inheritance for your children, after you to inherit them for a possession.” When he waxes warm—as he always does if his opponent quote Scripture, (which is the great test to try the spirits whether they be of God—the very spear of Ithuriel to reveal their true character)—when he gets angry, and begins to pour out his evil surmisings and abuse upon slaveholders—I obey the precept which says, “from such withdraw thyself;” comforting myself with this thought, that the wisdom of God is wiser than men, and the kindness of God kinder than men. Philosophers may reason and reformers may rave till doomsday, they never can convince me that God, in the Levitical law, or in any other law, sanctioned sin; and as I know, from the plain passage I have quoted, and many more like it, that He did sanction slaveholding among his ancient people, I know, also, by the logic of that faith which believes the Bible to be His Word, that slaveholding is not sin. There are men even among professing Christians, and not a few ministers of the Gospel, who answer this argument from the Old Testament Scriptures, by a

simple denial of their authority. They do not tell us how God could ever or anywhere countenance that which is morally wrong, but they content themselves with saying that the Levitical law is no rule of action for us, and they appeal from its decisions to what they consider the higher tribunal of the Gospel. Let us, therefore, join issue with them before the bar of the New Testament Scriptures. It is a historical truth, acknowledged on all hands, that at the advent of Jesus Christ, slavery existed all over the civilized world, and was intimately interwoven with its social and civil institutions. In Judea, in Asia Minor, in Greece, in all the countries where the Saviour or his Apostles preached the Gospel, slaveholding was just as common as it is to-day in South Carolina. It is not alledged by any one, or at least by any one having any pretensions to scholarship or candor, that the Roman laws regulating slavery were even as mild as the very worst statutes which have been passed upon the subject in modern times. It will not be denied by any honest and well informed man, that modern civilization and the restraining influences of the Gospel, have shed ameliorating influences upon the relation between master and slave, which was utterly unknown at the advent of Christianity. And how did Jesus and his Apostles treat this subject? Masters and slaves met them at every step in their missionary work, and were present in every audience in which they preached. The Roman law which gave the full power of life and death into the master's hand, was familiar to them, and all the evils connected with the system surrounded them every day as obviously as the light of heaven; and yet it is a remarkable fact, which the abolitionist does not, because he cannot deny, that the New Testament is utterly silent in regard to the alledged sinfulness of slaveholding. In all the instructions of the Saviour—in all the reported sermons of the inspired Apostles—in all the epistles they were moved by the Holy Spirit, to write for the instructions of coming generations—there is not one distinct and explicit denunciation of slaveholding, nor one precept requiring the master to emancipate his slaves. Every acknowledged sin is openly and repeatedly condemned and in unmeasured terms. Drunkenness and adultery, theft and murder—all the moral wrongs which ever have been known to afflict society, are forbidden by name; and yet, according to the teaching of abolitionism, this greatest of all sins—this sum of all villanies—is never spoken of except in respectful terms. How can this be accounted for?

Let Dr. Wayland, whose work on moral science is taught in many of our schools, answer this question, and let parents whose

children are studying that book diligently, consider his answer. I quote from Wayland's Moral Science, page 213:

“The Gospel was designed not for one race or for one time, but for all races and for all times. It looked not to the abolition of slavery for that age alone, but for its universal abolition. Hence the important object of its author was to gain for it a lodgment in every part of the known world, so that by its universal diffusion among all classes of society, it might quietly and peacefully modify and subdue the evil passions of men. In this manner alone could its object—a universal moral revolution—have been accomplished. For if it had forbidden the evil, instead of subverting the principle; if it had proclaimed the unlawfulness of slavery and taught slaves to resist the oppression of their masters, it would instantly have arrayed the two parties in deadly hostility throughout the civilized world; its announcement would have been the signal of servile war, and the very name of the Christian religion would have been forgotten amidst the agitation of universal bloodshed. The fact under these circumstances that the gospel does not forbid slavery, affords no reason to suppose that it does not mean to prohibit it.”

We pause not now to comment upon the admitted fact that the gospel does not forbid slavery, and that Jesus Christ and His Apostles pursued a course entirely different from that adopted by the abolitionists, including the learned author himself, nor to inquire whether the teaching of abolitionism is not as likely to produce strife and bloodshed in these days, as in the first ages of the church. What we now call attention to and protest against, is the imputation here cast upon Christ and His Apostles. Do you believe the Saviour sought to insinuate his religion into the earth by concealing its real design, and preserving a profound silence in regard of one of the very worst sins it came to destroy? Do you believe that when He healed the centurion's servant, (whom every honest commentator admits to have been a slave,) and pronounced that precious eulogy upon the master, “I have not seen so great faith in Israel”—do you believe that Jesus suffered that man to live on in sin because he depreceated the consequences of preaching abolitionism? When Paul stood upon Mars' hill, surrounded by ten thousand times as many slaveholders as they were idols in the city, do you believe that he kept back any part of the requirements of the gospel, because he was afraid of a tumult among the people? We ask these abolition philosophers whether, as a matter of fact, idolatry and the vices connected with it, were not even more inti-

mately interwoven with the social and civil life of the Roman empire, than slavery was? Did the Apostles abstain from preaching against idolatry? Nay, who does not know that by denouncing this sin they brought down upon themselves the whole power of the Roman empire? Nero covered Christian martyrs with pitch and lighted up the city with their burning bodies, just because they would not withhold or compromise the truth in regard to the worship of idols. In the light of that fierce persecution it is a profane trifling for Dr. Wayland or any other man to tell us that Jesus or Paul held back their honest opinions of slavery, in order to avoid "a servile war, in which the very name of the Christian religion would have been forgotten." The name of the Christian religion is not so easily forgotten; nor are God's great purposes of redemption capable of being defeated by an honest declaration of His truth everywhere and at all times. And yet this philosophy so dishonoring to Christ and his Apostles, is moulding the character of our young men and women. It comes into our schools and mingles with the very lifeblood of future generations, the sentiment that Christ and his Apostles held back the truth, and suffered sin to go unrebuked for fear of the wrath of man. And all this to maintain, at all hazards, and in the face of the Saviour's example to the contrary, the unscriptural dogma that slaveholding is sin. But it must be observed in this connection, that the Apostles went much further than to abstain from preaching against slaveholding. They admitted slaveholders to the communion of the church. In our text, masters are acknowledged as "brethren, faithful and beloved, partakers of the benefit." If the New Testament is to be received as a faithful history, no man was ever rejected by the apostolic church upon the ground that he owned slaves. If he abused his powers as a master, if he availed himself of the authority conferred by the Roman law, to commit adultery, or murder, or cruelty, he was rejected for these crimes, just as he would be rejected now for similar crimes from any Christian church in our Southern States. If parents abused or neglected their children, they were censured, not for having children, but for not treating them properly. And so with the slaveholder. It was not the owning of slaves, but the manner in which he fulfilled the duties of his station, that made him a subject for church discipline. The mere fact that he was a slaveholder, no more subjected him to censure than the mere fact that he was a father or husband. It is obviously upon the recognized lawfulness of the relation that all the precepts regulating the reciprocal duties of that relation are based.

These precepts are scattered all through the inspired epistles. There is not one command or exhortation to emancipate the slave. The Apostle well knew that for the present, emancipation would be no real blessing to him. But the master is exhorted to be kind and considerate, and the slave to be obedient, that so they might preserve the unity of that church in which there is no distinction between Greek or Jew, male or female, bond or free. Oh, if ministers of the Gospel in this land and age, had but followed Paul as he followed Christ, and, instead of hurling anathemas and exciting wrath against slaveholders, had sought only to bring both master and slave to the fountain of Emanuel's blood; if the agencies of the blessed Gospel had only been suffered to work their way quietly, as the light and dew of the morning, into the structure of society, both North and South, how different would have been the position of our country this day before God! How different would have been the privileges enjoyed by the poor black man's soul, which, in this bitter contest; has been too much neglected and despised. Then there would have been no need to have converted our churches into military barracks, for collecting firearms to carry on war upon a distant frontier. No need for a sovereign State to execute the fearful penalty of the law upon the invader, for doing no more than honestly to carry out the teaching of abolition preachers, who bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, while they touch them not with one of their fingers. No need for the widow and the orphan to weep in anguish of heart over those cold graves, for whose dishonor and desolation God will hold the real authors responsible. No occasion or pretext for slaveholding States to pass such stringent laws for the punishment of the secret incendiary, and the prevention of servile war.

I shall not attempt to show what will be the condition of the African race in this country, when the Gospel shall have brought all classes under its complete dominion. What civil and social relations men will sustain in the time of millennial glory, I do not know. I cordially incline to the current opinion of our church, that slavery is permitted and regulated by the divine law under both the Jewish and Christian dispensations, not as the final destiny of the enslaved, but as an important and necessary process in their transition from heathenism to Christianity—a wheel in the great machinery of Providence, by which the final redemption is to be accomplished. However, this may be, one thing I know, and every abolitionist might know it if he would, that there are Christian families

at the South, in which a patriarchal fidelity and affection subsist between the bond and the free, and where slaves are better fed and clothed and instructed, and have a better opportunity for salvation, than the majority of laboring people in the city of New York. If the tongue of abolitionism had only kept silence these twenty years past, the number of such families would be tenfold as great. Fanaticism at the North is one chief stumbling block in the way of the Gospel at the South. This is one great grievance that presses to-day upon the hearts of our Christian brethren in the Southern States. This, in a measure explains why such men as Dr. Thornwell of South Carolina, Dr. Palmer, of New Orleans—men whose genius and learning and piety, would adorn any State or station—are willing to secede from the Union. They feel that the influence of the Christian ministry is hindered, and their power to do good to both master and slave crippled, by the constant agitations of abolitionism in our national councils, and the incessant turmoil excited by the unscriptural dogma that slaveholding is sin. They hope that under some other government they may have that peace for the prosecution of their Master's work, which the constitution of the United States has hitherto failed to secure for them. Whatever I may think of secession as a remedy for the evils complained of, in my heart I do not blame them. My soul is knit to such men with the sympathy of Jonathan for David. Whatever be the result of this contest, the union between their hearts and mine, cemented by the Word and Spirit of God, can never be dissolved. Earth and hell cannot dissolve it. Though my lot is cast in a colder clime, yet in the outgoings of that warm affection to which space is nothing, I will ever say, "Entreat me not to leave thee, for your people will be my people, and your God my God;" and though we may be separated in body for a while by the dark gulf of political disunion, and by the absorbing strife for which every sound man at the North will soon be called upon to gird himself—the long, long rest of eternity, will afford abundant opportunity for the interchange of our mutual charities.

II.—THE PRINCIPLES OF ABOLITIONISM HAVE BEEN PROPAGATED CHIEFLY BY MISREPRESENTATION AND ABUSE.

Having no foundation in Scripture, it does not carry on its warfare by Scripture weapons. Its prevailing spirit is fierce and proud, and its language is full of wrath and bitterness. Let me prove this by testimony from its own lips. I quote

Dr. Channing of Boston, whose name is a tower of strength to the abolition cause, and whose memory is their continual boast. In a work published in 1836, I find the following words:

“The abolitionist have done wrong, I believe; nor is their wrong to be winked at, because done fanatically or with good intentions; for how much mischief may be wrought with good designs! They have fallen into the common error of enthusiasts, that of exaggerating their object, of feeling as if no evil existed but that which they opposed, and as if no guilt could be compared with that of countenancing and upholding it. The tone of their newspapers, so far as I have seen them, has often been fierce, bitter and abusive. They have sent forth their orators, some of them transported with fiery zeal, to sound the alarm against slavery through the land, and to gather together young and old, pupils from schools, females hardly arrived at the years of discretion, the ignorant, the excitable, the impetuous, and to organize these into associations for the battle against oppression. Very unhappily they preached their doctrine to the colored people, and collected them into societies. To this mixed and excitable multitude, minute heart-rending descriptions of slavery were given in piercing tones of passion; and slaveholders were held up as monsters of cruelty and crime. The abolitionist, indeed, proposed to convert slaveholders; and for this end he approached with vituperation, and exhausted on them the vocabulary of abuse. And he has reaped as he sowed.”

Such is the testimony of Dr. Channing, given in the year 1836. What would he have thought and said if he had lived until the year 1860, and seen this little stream, over whose infant violence he lamented, swelling into a torrent and flooding the land? Abolitionism is abusive in its persistent misrepresentation of the legal principles involved in the relation between master and slave. They reiterate in a thousand exciting forms, the assertion that the idea of property in man blots out his manhood and degrades him to the level of a brute or a stone. “Domestic Slavery,” says Dr. Wayland, in his work on Moral Science, “supposes at best that the relation between master and slave is not that which exists between man and man, but is a modification at least of that which exists between man and the brutes.” Do not these abolitionist philosophers know that according to the laws of every civilized country on earth, a man has property in his children, and a woman has property in her husband? The statutes of the State of New York, and of every other Northern State, recognize and protect this property, and our courts of justice have repeatedly

assessed its value. If a man is killed on a railroad, his wife may bring suit and recover damages for the pecuniary loss she has suffered. If one man entice away the daughter of another, and marry her while she is still under age, the father may bring a civil suit for damages for the loss of that child's services, and the pecuniary compensation is the only redress the law provides. Thus the common law of Christendom and the statutes of our own State recognize property in man. In what does that property consist? Simply in such services as a man or a child may properly be required to render. This is all that the Levitical law, or any other law means, when it says, "Your bondmen shall be your possession or property, and an inheritance for your children." The property consists not in the right to treat the slave like a brute, but simply in a legal claim for such services as a man in that position may properly be required to render. And yet Abolitionists, in the face of the Divine law, persist in denouncing the very relation between master and slave, "as a modification at least, of that which exists between man and the brutes." This, however, is not the worst or most prevalent form which their abusive spirit assumes. Their mode of arguing the question of slaveholding, by a pretended appeal to facts, is a tissue of misrepresentation from beginning to end. Let me illustrate my meaning by a parallel case. Suppose I undertake to prove the wickedness of marriage as it exists in the city of New York. In this discussion, suppose the Bible is excluded, or at least that it is not recognized as having exclusive jurisdiction in the decision of the question. My first appeal is to the statute law of the State. I show there enactments which nullify the law of God and make divorce a marketable and cheap commodity. I collect the advertisements of your daily papers, in which lawyers offer to procure the legal separation of man and wife for a stipulated price, to say nothing in this sacred place of other advertisements, which decency forbids me to quote. Then I turn to the records of our criminal courts, and find that every day some cruel husband beats his wife, or some unnatural parent murders his child, or some discontented wife or husband seeks the dissolution of the marriage bond. In the next place, I turn to the orphan asylums and hospitals, and show there the miserable wrecks of domestic tyranny, in wives deserted, and children maimed by drunken parents. In the last place I go through our streets and into our tenement houses, and count the thousands of ragged children, who, amid ignorance and filth, are training for the prison and gallows. Summing all these facts together, I put them forth as the fruits of marriage

in the city of New York, and a proof that the relation itself is sinful. If I were a novelist, and had written a book to illustrate this same doctrine, I would call this array of facts a "Key." In this key I say nothing about the sweet charities and affections that flourish in ten thousand homes, not a word about the multitude of loving kindnesses that characterize the daily life of honest people, about the instruction and discipline that are training children at ten thousand firesides for usefulness here and glory hereafter; all this I ignore, and quote only the statute books, the newspapers, the records of criminal courts and the miseries of the abode of poverty. Now, what have I done? I have not misstated or exaggerated a single fact. And yet am I not a falsifier and slanderer of the deepest die? Is there a virtuous woman or an honest man in this city, whose cheeks would not burn with indignation at my one-sided and injurious statements? But, this is just what abolitionism has done in regard to slaveholding. It has undertaken to illustrate its cardinal doctrine in works of fiction, and then, to sustain the creation of its fancy, has attempted to underpin it with an accumulation of facts. These facts are collected in precisely the way I have described. The statute books of slaveholding States are searched, and every wrong enactment collated, newspaper reports of cruelty and crime on the part of wicked masters are treasured up and classified, all the outrages that have been perpetrated "by lewed fellows of the baser sort," of whom they are plenty, both North and South, are eagerly seized and recorded, and this mass of villainess and filth collected from the kennels and sewers of society, is put forth as a faithful exhibition of slaveholding. Senators in the forum, and ministers in the pulpit, distil this raw material into the more refined slander, "that Southern society is essentially barbarous, and that slaveholding had its origin in hell." Legislative bodies enact and re-enact statutes which declare that slaveholding is such an enormous crime, that if a Southern man, under the broad shield of the Constitution, and with the decisions of the Supreme Court of the country in his hand, shall come within their jurisdiction, and set up a claim to a fugitive slave, he shall be punished with a fine of \$2,000 and fifteen years imprisonment. This method of argument has continued, until multitudes of honest Christian people in this and other lands believe that slaveholding is the sin of sins, the sum of all villainies. Let me illustrate this by an incident in my own experience. A few years since I took from the centre table of a Christian family in Scotland, by whom I had been most kindly entertained, a book entitled "Life and Man-

ners in America." On the blank leaf was an inscription, stating that the book had been bestowed upon one of the children of the family, as a reward of diligence in an institution of learning. The frontispiece was a picture of a man of fierce countenance, beating a naked woman. The contents of the book were professedly compiled from the testimony of Americans upon the subject of slavery. I dare not quote in this place, the extracts which I made in my memorandum. It will be sufficient to say, that the book asserts as undoubted facts that the banks of the Mississippi are studded with iron gallows for the punishment of slaves—that in the city of Charleston the bloody blocks on which masters cut off the hands of disobedient servants, may be seen in the public squares, and that sins against chastity are common and unrebuked in professedly Christian families.

Now in my heart, I did not feel angry at the author of that book, nor at the school teacher who bestowed it upon his scholar, for in Christian charity I gave them credit for honesty in the case, but standing there a stranger among the martyr memories of that glorious land to which my heart had so often made its pilgrimage, I did feel that you and I, and every man in America, was wronged by the revilers of their native land, who teach foreigners that hanging, and cutting off hands, and beating women, are the characteristics of our life and manners.

But we need not go to foreign lands for proof that abolitionism has carried on its warfare by the language of abuse. The annual meeting of the American Anti-Slavery Society, brings the evidence to our doors. We have been accustomed to laugh at these vernal exhibitions of fanaticism, not thinking perhaps, that what was fun to us was working death to our brethren, whose property and reputation we are bound to protect. The fact is, we have suffered a fire to be built in our midst, whose sparks have been scattered far and wide; and now when the smoke of the conflagration comes back to blind our eyes, and the heat of it begins to scorch our industrial and commercial interests, it will not do for us to say that the utterances of that society are the ravings of a fanatical and insignificant few; for the men who compose it are honored in our midst with titles and offices.

Its President is a Chief Justice of the State of New Jersey. The ministers who have thrown over its doings the sanction of our holy religion, are quoted and magnified all over the land as the representative men of the age; and the man who stood up in its deliberations in the year 1852, and exhausted the

vocabulary of abuse upon the compromise measures, and the great statesmen who framed them, is now a Judge in our courts and the guardian of our lives and property.

It will doubtless be said that misrepresentation and abuse have not been confined, in the progress of this unhappy contest to the abolitionists of the North; that demagogues and self-seeking men at the South, have been violent and abusive, and that newspapers professedly in the interests of the South, with a spirit which can be characterized as little less than diabolical, have circulated every scandal in the most aggravated and irritating form. But suppose all this to be granted—what then? Can Christian men justify or palliate the wrath and evil speaking which are at their own doors, by pointing to the retaliation which it has provoked from their neighbors? If I were preaching to-day to a Southern audience, it would be my duty, and I trust God would give me grace to perform it, to tell them of their sins in this matter; and especially would it be my privilege, as a minister of the Gospel of peace—a privilege from which no false views of manhood should prevent me—to exhort and beseech them as brethren. I would assure them that there are multitudes here who still cherish the memory of the battle fields and council chambers, where our fathers cemented this Union of States, and who will stand by the compact of that constitution to the utmost extremity.

I would tell the thousands of Christian ministers, among whom are some of the brightest ornaments of the American pulpit, and tens of thousands of Christian men and women towards whom, while the love of Christ burns in me, my heart never can grow cold, that if they will only be patient and hope to the end, all wrongs may yet be righted.—Therefore, I would beseech them not to put a great gulf between us, and cut off the very opportunity for reconciliation upon an honorable basis, by a revolution whose end no human eye can see. But, then, I am not preaching at the South. I stand here at one of the main fountain heads of the abuse we have complained of.

I stand here to rebuke this sin, and exhort the guilty parties to repent and forsake it. It is magnanimous and Christ-like for those from whom the first provocation came, to make the first concessions.

The legislative enactments which are in open and acknowledged violation of the constitution, and whose chief design is to put a stigma upon slaveholding, must and will be repealed. Truth and justice will ultimately prevail; and God's blessing and the blessings of generations yet unborn will rest upon

that party, in this unhappy contest, who first stand forth to utter the language of conciliation and proffer the olive branch of peace. The great fear is that the reaction will come too late; but sooner or later it will come. Abolitionism ought to and one day will change the mode of its warfare, and adopt a new vocabulary. I believe in the liberty of the press and in freedom of speech; but I do not believe that any man has a right before God, or in the eye of civilized law, to speak and publish what he pleases without regard to the consequences. With the conscientious convictions of our fellow-citizens, neither we nor the law have any right to interfere; but the law ought to protect all men from the utterance of libellous words, whose only effect is to create division and strife.

I trust and pray, and call upon you to unite with me in the supplication, that God would give abolitionists repentance and a better mind, so that in time to come they may at least propagate their principles in decent and respectful language.

III.—ABOLITIONISM LEADS IN MULTITUDES OF CASES, AND BY A LOGICAL PROCESS TO UTTER INFIDELITY.

On this point I would not and will not be misunderstood. I do not say that abolitionism is infidelity. I speak only of the tendencies of the system as indicated in its avowed principles and demonstrated in its practical fruits.

One of its avowed principles is that it does not try slavery by the Bible; but as one of its leading advocates has recently declared, it tries the Bible by the principles of freedom. It insists that the Word of God must be made to support certain human opinions, or forfeit all claims upon our faith. That I may not be suspected of exaggeration on this point, let me quote from the recent work of Mr. Barnes, a passage which may well arrest the attention of all thinking men:

“There are great principles in our nature, as God has made us, which can never be set aside by any authority of a professed revelation. If a book claiming to be a revelation from God, by any fair interpretation defended slavery, or placed it on the same basis as the relation of husband and wife, parent and child, guardian and ward, such a book would not, and could not be received by the mass of mankind as a Divine revelation.”

This assumption, that men are capable of judging beforehand what is to be expected in a Divine revelation, is the cockatrice's egg, from which in all ages heresies have been hatched. This is the spider's web which men have spun out of their own brains, and clinging to which, they have attempted

to swing over the yawning abyss of infidelity. Alas, how many have fallen in and been dashed to pieces! When a man sets up the great principles of our nature (by which he always means his own preconceived opinions) as the supreme tribunal before which even the law of God must be tried—when a man says “the Bible must teach abolitionism or I will not receive it,” he has already cut loose from the sheet anchor of faith. True belief says “Speak, Lord, thy servant waits to hear.” Abolitionism says, “Speak, Lord, but speak in accordance with the principles of human nature, or thy word cannot be received by the great mass of mankind as a Divine revelation.” The fruit of such principles is just what we might expect. Wherever the seed of abolitionism has been sown broadcast, a plentiful crop of infidelity has sprung up. In the communities where anti-slavery excitement has been most prevalent, the power of the Gospel has invariably declined; and when the tide of fanaticism begins to subside, the wrecks of church order and of Christian character have been scattered on the shore. I mean no disrespect to New England—to the good men who there stand by the ancient landmarks and contend earnestly for the truth—nor to the illustrious dead, whose praise is in all the churches; but who does not know that the States in which abolitionism has achieved its most signal triumphs, are at the same time the great strongholds of infidelity in the land? I have often thought that if some of those old pilgrim fathers could come back, in the spirit and power of Elias, to attend a grand celebration at Plymouth rock, they might well preach on this text: “If ye were Abraham’s children, ye would do the works of Abraham.” The effect of abolitionism upon individuals is no less striking and mournful, than its influence upon communities. It is a remarkable and instructive fact, and one at which Christian men would do well to pause and consider, that in this country all the prominent leaders of abolitionism, outside of the ministry, have become avowed infidels; and that all our notorious abolition preachers have renounced the great doctrines of grace, as they are taught in the standards of the reformed churches—have resorted to the most violent processes of interpretation, to avoid the obvious meaning of plain Scriptural texts, and ascribed to the Apostles of Christ principles, from which piety and moral courage instinctively revolt. They make that to be sin which the Bible does not declare to be sin. They denounce in language such as the sternest prophets of the Law never employed, a relation which Jesus and His Apostles recognized and regulated. They seek to institute terms and texts of Christian communion utterly at variance with the

organic law of the church as founded by its Divine Head ; and, attempting to justify this usurpation of Divine prerogatives by an appeal from God's law, to the dictates of fallen human nature, they would set up a spiritual tyranny more odious and insufferable, because more arbitrary and uncertain in its decisions, than Popery itself. And as the tree is, so have its fruits been. It is not a theory, but a demonstrated fact, that abolitionism leads to infidelity. Such men as Garrison, and Giddings, and Gerrit Smith, have yielded to the current of their own principles, and thrown the Bible overboard. Thousands of humbler men who listen to abolition preachers, will go and do likewise. And whether it be the restraints of official position, or the preventing grace of God, that enables such preachers to row up the stream and regard the authority of Scripture in other matters, their influence upon this one subject is all the more pernicious, because they prophesy in the name of Christ. In this sincere and plain utterance of my deep convictions, I am only discharging my conscience towards the flock over which I am set. When the shepherd seeth the wolf, coming he is bound to give warning.

IV.—ABOLITIONISM IS THE CHIEF CAUSE OF THE STRIFE
THAT AGITATES, AND THE DANGER THAT
THREATENS OUR COUNTRY.

Here, as upon the preceding point, I will not be misunderstood. I am not here as the advocate or opponent of any political party ; and it is no more than simple justice for me to say plainly, that I do not consider Republican and Abolitionist, as necessarily synonymous terms. There are tens of thousands of Christian men who voted with the successful party in the late election, who do not sympathize with the principles or aims of abolitionism. Among these are some beloved members of my own flock, who will not hesitate a moment to put the seal of their approbation upon the doctrine of this discourse. And what is still more to the point, there seems to be sufficient evidence that the man who has just been chosen to be the head of this nation, is among the more conservative and Bible-loving men of his party. We have no fears that if the new administration could be quietly inaugurated, it would or could abolitionize the government. There are honest people enough in the Northern States to prevent such a result. But, then, while this is admitted as a simple matter of truth and justice, it cannot be denied, on the other hand, that abolitionism did enter with all its characteristic bitterness into the recent contest, that result never could have been accomplish-

ed without its assistance, and that it now appropriates the victory in words of ridicule and scorn, that sting like a serpent. Let me give you as a single specimen of the spirit in which abolitionism has carried on its political warfare, an extract from a journal which claims to have a larger circulation than any other religious paper in the land. I quote from the New York Independent, of September, 1856 :

“ The people will not levy war nor inaugurate a revolution, even to relieve Kansas, until they have first tried what they can do by voting. If this peaceful remedy should fail to be applied this year, then the people will count the cost wisely and decide for themselves boldly and firmly, which is the better way, to rise in arms and throw off a government worse than that of old King George, or endure it another four years and then vote again.”

Such is the spirit—such the love to the constitution and Union of these States, with which this religious sentiment has entered into and seeks to control our party politics.

This passage is not quoted as an extraordinary one for the columns of the Independent, for that paper is accustomed to breathe out threatenings and slaughter. It is but a fair illustration of the fierce spirit which this so-called *religious* Journal infuses into the families, where it is a weekly visitor, and of the opinions concerning the United States government, it seeks to disseminate. The passage quoted has a special significance, however, in view of its date *September, 1856*. The opinions of the Editors appear to have undergone a wonderful change in four years ; and forgetting that they have been the violent advocates, not only of disunion, but of civil war, they have become loud in rebuking secession at the South. The genius of the constitution might well say to such defenders, “ What hast thou to do to declare my statues, or that thou shouldst take my covenant in thy mouth ?”

But we deceive ourselves if we suppose that our present dangers are of a birth so recent as 1856. As the questions now before the country rise in their magnitude above all party interests and ought at once to blot out all party lines, so their origin is found far back of all party organizations as they now exist.

An article published twenty years ago in the Princeton Review, contains this remarkable language :

“ The opinion that slaveholding is itself a crime, must operate to produce the disunion of the States, and the division of all ecclesiastical societies in this country. Just so far as this opinion operates, it will lead those who entertain it to submit

to any sacrifices to carry it out and give it effect. We shall become two nations in feeling, which must soon render us two nations in fact."

The words are wonderfully prophetic, and they who read the signs of the times must see that the period of their fulfilment draws near. In regard to ecclesiastical societies, the division foretold is already in a great measure accomplished. Three of our great religious denominations have been rent in twain, by the simple question, "Is slaveholding a sin?"

It yet remains to be seen whether the American Tract Society, and the American Board of Foreign Missions will be revolutionized and dismembered by a contest, which, we are told, is to be annually renewed. In regard to the Union of these States there is too much reason to fear that "we are already two nations in feeling," and to anticipate the near approach of the calamity, which shall blot out some of the stars in our ensign and make us two nations in fact.

And, what has brought us to the verge of this precipice? What evil spirit has put enmity between the seed of those whom God by His blessings on the wisdom and sacrifices of our fathers made one flesh? What has created and fostered this alienation between the North and the South until disunion—that used to be whispered in corners—stalks forth in open daylight and is recognized as a necessity by multitudes of thinking men in all sections of the land? I believe before God, that this division of feeling, of which actual disunion will be but the expression and embodiment, was begotten of abolitionism, has been rocked in its cradle and fed with its poisoned milk, and instructed by its ministers, until girded with a strength which comes not altogether of this upper world, it is taking hold upon the pillars of the constitution and shattering the noble fabric to its base.

There was a time when the constitutional questions between the North and South—the conflict of material interests growing out of their differences in soil and production, were discussed in the spirit of statemanship and Christian courtesy. Then, such men as Daniel Webster on the one side, and Calhoun on the other, stood up face to face and defended the rights of their respective constituency in words which will be quoted as long as the English tongue shall endure, as a model of eloquence and a pattern of manly debate. But abolitionism began to creep in. It came first as a purely "moral" question; but very soon its doctrines were embraced by a sufficient number, to hold the balance of power between contending parties in many districts and States. Aspirants for the Presidency

seized upon it as a weapon for gratifying their ambition or avenging their disappointments. Under the shadow of their patronage, sincere abolitionist became more bold and abusive in advocating their principles. The unlawful and wicked business of enticing slaves from their masters, was pushed forward with increasing zeal. Men, who in the better days of the republic could not have obtained the smallest office, were elected to Congress upon this single issue; and ministers of the Gospel descended from the pulpit to mingle religious animosity with the boiling cauldron of political strife. Nor was this process confined to one side of the contest. Abuse always provokes recriminations. So long as human nature is passionate, hard words will be responded to by harder blows. And now behold the result! In the halls where Webster and Calhoun, Adams and McDuffie rendered the very name of American statemanship illustrious, and revived the memory of classic eloquence, we have heard the outpouring of both Northern and Southern violence, from men who must be nameless in this sacred place; and in the land where such slaveholders as Washington and Madison united with Hamilton and Hancock, in cementing the Union which they fondly hoped would be perpetual, commerce and manufactures, and all our great industrial and governmental interests, are trembling on the verge of dissolution; and as abolitionism is the great mischief maker between the North and South, so it is the great stumbling block in the way of a peaceful settlement of our difficulties. Its voice is still for war. The spirit of conciliation and compromise it utterly abhors, and, mingling a horrid mirth with its madness, puts into the hands of the advocates of secession, the very fans with which to blow the embers of strife into a flame. One man threw a torch into the great temple of the Ephesians, and kindled a conflagration which a hundred thousand brave men could not extinguish. One man fiddled and sang, and made his courtiers laugh amid the burning of Rome, and the abolition preacher "feels good" and overflows with merriment when he sees our merchants and laboring men running after their chests and the bread of their families "as if all creation was after them," and snuffs on the Southern breeze the scent of servile and civil war. Oh, shame—shame that it should come to this; and the name of our holy religion be so blasphemed! Let us hope in Christian charity that such men do not comprehend the danger that stares them in the face. Indeed, who of us does fully comprehend it? In the eloquent words of Daniel Webster, "While the Union lasts, we have high, exciting, gratifying prospects spread out before us, for

us and for our children. Beyond that I seek not to penetrate the veil. God grant that in my day, at least, that curtain may not rise."

I repeat the noble sentiment; God grant that in my day, at least, the curtain may not rise! Let the night of the grave envelope these eyes in its peaceful sleep, ere their balls are reared with the vision of dissolution and civil war. He must be blind who does not perceive that such a vision is just ready to burst upon us.

A kind and wonderful providence has so tempered the body of these States together, so bound and interlaced them with commercial and social ties, to say nothing of legal obligations, that no member can be severed and especially no contest can be waged among the members, without a quivering and anguish in every nerve, and a stagnation in the vital currents of all. Let one star be blotted out from our ensign, and the moral gravitation which holds all in their orbits will be paralyzed, if not utterly destroyed. The living example of successful secession for one cause, will suggest the same course for another; and unless God gives our public men a wisdom and forbearance, of which the past few years have afforded too little evidence, the dissolution of this Union will be the signal for the disintegration of its elements. In such a chaos let us not flatter ourselves that we shall be in entire peace and safety. The contest on whose perilous edge we seem to stand cannot be merely sectional—all the North on the one side, and all the South on the other. It is a conflict that will run the ploughshare of division through every State and neighborhood of the land. Abolition orators may talk about what "we of the North" will do and will not do, as though all the people had bowed down to worship the image they had set up; but other men beside them will claim the right to speak—other interests will need to be conserved besides the cause upon which they arrogantly assume, that victory perches and the smile of heaven rests. "Let not him who putteth on his armour boast as he that putteth it off." When the thousands of working men whose subsistence depends upon our trade with the South, many of whom have been deluded by abolition demagogues, shall clamour in our streets for bread, free labor may present some problems which political economy has not solved. And when the commerce of this cosmopolitan city is paralyzed, and all her benevolent and industrial institutions are withering in the heat of this unnatural contest, it may become a question—nay, is it not already whispered in your counting houses—whether this great metropolis can be separated from

the people with whom her interests and her heart is bound up, and continue to be controlled by a legislative policy against which she is continually protesting? or whether, following the great lights of history, she will at all hazards set up for herself, and unbolting the gateway of her magnificent harbor, invite the free trade of the world to pour its riches into her bosom? Such are a few of the problems which bring the question of a dissolution of the Union home to us. If we were sure of a peaceful solution at whatever pecuniary or social sacrifice, we would not feel so deeply nor speak so earnestly. But who knows that it will be peaceful? Where is the surgeon who can sever even one member from this body politic, without the shedding of blood? Where is the statesman or political economist who will undertake to control the parties, or direct the industrial interests of any one State, amid the confusion and alarm of disunion? Let us not deceive ourselves. The chasm before us is a yawning abyss, into whose depths no eye but God's can penetrate. Other men may cry "who's afraid?" and whistle to keep their courage up; but I confess my fears. Through the curtain that is about to rise, I see shadows at which the horror of a great darkness settles down upon my spirit, and the hair of my flesh stands up.

Oh, my country! I have loved thee with an affection passing the love of woman! The glories of thy history, mingled with the lifeblood of my childhood; thy prosperity has been the pride and boast of my riper years; and, mingling in my heart the love of country with the love of Christ, I have cherished the hope that thy brightness would never be diminished until it blended with the glories of the millennial day; that thy consummation would be like the setting of the morning star,

" Which goes not down
Behind the darkened west, nor hides obscured
Among the tempests of the sky, but melts away
Into the light of heaven."

And must this precious hope be dispelled? Must this light go out; and the brightest prospect the world ever beheld, disappear amid confused noise, and garments rolled in blood? Must the interest of thirty millions of white men be sacrificed, and the run of civilization be turned back upon the dial of the world's history, by a fanaticism which all experience proves to be the black man's bitterest enemy?

Let us appeal to the God of peace, in whose hands are the hearts of all men, to dispel the fearful vision, to infuse His loving spirit into our national councils, to give our public men

the meekness of wisdom, and to bind the hearts of all the people once more in bonds of brotherly kindness.

But if we would have these supplications answered, let us prove our faith by our works; take the beam out of our own eye, and obey the twofold precept of the text: "These things teach and exhort, and if any man teach otherwise, from such withdraw thyself."

SELECTED.

"DOMINE QUO VADIS.?"

There stands in the old Appian way,
Two miles without the Roman wall,
A little ancient church, and gray:
Long may it moulder not, nor fall!
There hangs a legend on the name
One reverential thought may claim.

'Tis written of that firey time,
When all the angered evil powers
Leagued against Christ for wrath and crime,
How Peter left the accursed towers,
Passing from out the guilty street,
And shook the red dust from his feet.

Sole pilgrim else in that lone road,
Suddenly he was 'ware of One
Who toiled beneath a weary load,
Bareheaded in the beating sun.
Pale with long watches and forespent
With harm and evil accident.

Under a Cross His weak limbs bow,
Scarcely His sinking strength avails,
A crown of thorns is on His brow,
And in His hands the print of nails.
So friendless and alone in shame,
One like the Man of Sorrows came.

Read in her eyes who gave thee birth,
That loving, tender, sad rebuke;
Then learn no mother on this earth,
How dear soever, shaped a look
So sweet, so sad, so pure as now
Came from beneath that holy brow.

And deeply Peter's heart it pierced,
Once had he seen that look before;
And even now as at the first.
It touched, it smote him to the core.
Bowing his head, no word save three
He spoke—"Quo Vadis Domine?"

Then as he looked up from the ground,
His Saviour made him answer due—
"My son, to Rome I go thorn-crowned,

There to be crucified anew ;
 Since he to whom I gave my sheep
 Leaves them for other men to keep."

Then the saint's eyes grew dim with tears,
 He knelt, his Master's feet to kiss—
 "I vexed my heart with faithless fears,
 Pardon Thy servant, Lord, for this."
 Then rising up—but none was there—
 No voice, no sound, in earth or air.

Straightway his footsteps he retraced,
 As one who hath a work to do.
 Back through the gates he passed with haste,
 Silent, alone, and full in view ;
 And lay forsaken, save of One,
 In dungeon deep ere set of sun.

Then he, who once, apart from ill,
 Nor taught the depth of human tears,
 Girded himself and walked at will,
 As one rejoicing in the years,
 Girded of others, scorned and slain,
 Passed heavenward through the gates of pain.

If any bear a heart within,
 Well may these walls be more than stone,
 And breathe of peace and pardoned sin
 To him who grieveth all alone.
 Return, faint heart, and strive thy strife ;
 Fight, conquer, grasp the crown of life.

Blackwood's Magazine.

CHEVALIER BUNSEN, AND OUR PRESENT TROUBLES.

A few weeks ago, we mentioned the death of this distinguished man. Many of our readers will remember him as one of Dr. Arnold's correspondents ; as the Prussian Ambassador to England, and one of the most distinguished of European *savans*. The Rev. Dr. Winslow writes to the N. Y. Observer, of a conversation he had with him in regard to the question of slavery. The following are his views :—*So. Churchman*.

"Have you no fear, my dear sir, said he, that incurable disaffection will yet arise between the Northern and Southern States on the slavery question ? You are bound together by mutual affection, that is the very genius of the republic ; and if that fails, what will remain to make you longer one ? How long can people continue to say such irritating and provoking things of each other, and remain one in affection ? Suppose the brothers of a family should do so, how long would they continue to live together ? Ah ! "freedom of discussion." That I understand ; but may not that, like all good things,

be overdone and abused? Suppose the sons and daughters of a family conscientiously differ on moral questions, and have also interests as various as opinions; can they indulge in unrestrained discussion and taunting remarks, in advocacy of each other's opinions and rights, without engendering strife and ruining the peace of the family? Must they not "agree to differ," and so drop their controversy; or abandon all fraternal love and family rule? If some of the States think that to be a sin which others think is right, and best, and they carry their respective moralities into their politics, is not a separation between them a logical and inevitable consequence? Do not some of you at the North err, with some of our English brethren, in expecting to get rid of slavery, by directly attacking the institution? Did Christ and His Apostles do so? Suppose you could emancipate all the slaves by a single fiat, to-morrow, would you not have to go right to work the next day, and undo what you have done, or do more? Is not slavery as it exists in your country, better than it is in Africa, and better than to have the slaves free to destroy themselves and others? Is not slavery the best thing, until slave and master are qualified to live together in the relations of freemen? It seems to me that some of the Northern abolitionists entirely mistake the subject on which they are so noisy. Do they not put back the very cause they wish to advance?

"A matter of conscience?" Ah! is not that your danger? Is not a conscience that is false to civil government false to God? Were not the powers that be ordained of God, even in the oppressive rule of the Apostles' day? Is not a misguided religious conscience the material with which ambitious demagogues work to accomplish their ends? Is not the Quaker conscience (there happened to be the son of a Quaker present, to whom he gracefully apologised,) I say, then, has the philosophy that makes conscience a guide, a light within, a sovereign dictator, any logical stopping place, until it exalts reason above the Bible as man above God? And how long can any free government stand that? Will there not come a strain on your government which it cannot bear, unless you think less of persons and more of God; less of rights and more of duties?

I am ignorant of the facts, sir, but I would venture to inquire whether your most intense advocates of liberty, free discussion, abolition, equal rights, &c., are not generally men of infidel sentiments? And are not Christians in danger of imbibing their spirit, and worship liberty and themselves more

than God? Will not such a spirit eventually ruin both Church and State together?

ORIGINAL.

BEULAH.

Thy land shall be called Beulah, for the Lord delighteth in thee.—Isa. lxii. 4.

BY REV. CHAS. E. LEVERETT.

Land of the spirits' home,
How bright thy glories are!
What beams of sparkling lustre come.
To crown the sainted there;
More brilliant than the rays that roam
From light of morning star!

What sounds are thine alone,
Land! where the spirits rest;
Sweeter than earth-born music's tone,
Of harmony confest;
Gladder than choral numbers, known
To charm the wayward breast.

And sights of beauty gleam,
Beulah! along thy shore;
Fair Eden, in the sweetest dream
Of imagery's store,
Filled were the cup unto the brim,
The glowing thought ne'er bore.

Blessings of priceless worth.
O spirits' land are thine!
Such as conceived not, heart on earth,
Nor reason's power divine;
Land of the soul's immortal birth,
May thy full bliss be mine!

[Leverett's Coll. Hymns and Devotional Verse.]

HURRIED DEVOTIONS.

Probably, many of us would be discomposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation that Augustine's idea of prayer, as "the measure of love," is not very flattering to us. We do not grudge time given to a privilege which we love.

Why should we expect to enjoy a duty which we have no

time to enjoy? Do we enjoy anything which we do in a hurry? Enjoyment presupposes something of mental leisure. How often do we say of a pleasure, "I wanted more time to enjoy it to my heart's content!" But of all employments, none can be more dependent on "time for it," than *stated* prayer.

Fugitive acts of devotion, to be of high value, must be sustained by other approaches to God, deliberate, premeditated, regular—which shall be to those acts like the abutments of a suspension-bridge to the arch that spans the stream. It will never do to be in desperate haste in laying such foundations. This *thoughtful* duty, this *spiritual* privilege, this foretaste of *uncorporeal* life, this communion with an *unseen* Friend—can you expect to enjoy it as you would a *repartée* or dance?

In the royal gallery at Dresden may be often seen a group of connoisseurs, who sit for hours before a single painting. They walk around those halls and corridors, whose walls are so eloquent with the triumphs of art, and they come back and pause again before that one masterpiece. They go away and return the next day, and again the first and last object which charms their eye, is that canvas on which genius has pictured more of beauty than on any other in the world. Weeks are spent every year in the study of that one work of Raphael. Lovers of art cannot enjoy it to the full till they have made it their own by prolonged communion with its matchless forms. Says one of its admirers: "I could spend an hour every day for years, upon that assemblage of human, and angelic, and divine ideas, and on the last day of the last year discover some new beauty, and a new joy."

I have seen men standing in the street, before an engraving of that gem of the Dresden gallery, a longer time than a good man will sometimes devote to his evening prayer. Yet, what thoughts, what ideals of grace can genius express in a painting, demanding time for their appreciation and enjoyment, like those great thoughts of God, of heaven, of eternity, which the soul needs to conceive vividly, in order to know the blessedness of prayer? What conceptions can art imagine of the "Divine Child," which can equal in spirituality the thoughts which one needs to entertain of Christ, in the "prayer of faith?" We cannot hope, commonly, to spring into possession of such thoughts in the twinkling of an eye.—*The Still Hour.*

OUR SONSHIP CONCEALED.

It cannot but be so, when sonship is in any conjunction with sin. Immediately, on such conjunction, the sonship,

though not overthrown, is concealed. Its fullness of grace and truth, its impregnable, inviolable security, its splendors of convincing evidence, its unsearchable riches of privilege, its incorruptible and undefiled inheritance that fadeth not away, all retire out of view, and remain concealed. They may all abide, most sure and full, in the spiritual kingdom that transcendeth time and sense. But on the platform of temporal interests and things palpable to sense and reason, the evidence of the sonship has vanished. And not only so, all that on that platform might seem relevant to the question gives an adverse testimony. The son would appear to be treated as an outcast. Apparently he is disowned.

This is temptation. It is the essence, it is the great and all embracing cause of temptation. To be a son of God, verily and irrefragably, and yet to have no evidence of it within the sphere of sense and time and reason, but every thing in these categories rather contradicting your claim, this is your probation of God while here; this is what Satan malignantly manages against you.

But no. "It doth not yet appear." Frankly must we own that no perceptible priestly robes of primogeniture, whiter than the snow, adorn us; and no fair mitre made after any pattern shown in the mount, to certify that we are priests. No throne, no sceptre, no regalia have we, in proof that Christ hath loved us and made us kings. And no Mahanaim of the Lord, no visible angelic hosts, encompass us on either hand, proclaiming: "Thus shall it be done to the man whom the king delighteth to honor." Nor do the forests clap their hands at our approach, nor do the mountains and the hills break forth into singing, in welcome to the sons and heirs of the King of glory.

Rather, the whole creation groaneth because our sonship is hidden, waiting for the *manifestation* of it. (Rom. viii. 19.) There is a shameful cross lying heavy on our shoulder, rather than a graceful diadem shining on our head. No palm of victory is ours, but the trembling and the toil of battle. Diseases grapple with our frame, having no respect to our adoption. And manifold afflictions fall on us—even more than on other men. (Ps. lxxiii.) And the sighings thereof clash rudely on the ear of sense with our high claim to be the family and seed-royal of heaven. And death at last confronts us, and makes it far more manifest that we are victims of the loathsome grave, than sons of God and immortality, as if we must say unto corruption—not to God—Thou art my father; and to the worm, Thou art my sister; rather than the Son of God

calls us His brethren. Verily our sonship is concealed. "Our life is hid."—*Christ's Presence in the Gospel History.*

"BE SURE YOUR SINS WILL FIND YOU OUT."

Some years since, the Express Company of Wells, Butterfield & Co., running into the valley of the Mississippi, was robbed of \$50,000. It was abstracted from their express car, by substituting a box of lead for one filled with gold coin. So exact was the resemblance, that the fraud was not discovered until the box was opened at the Government office in New York. It consisted of U. S. funds from the land office at St. Pauls, and as the express company was responsible, they immediately replaced it from their own treasury.

At the time of the robbery, there was not the remotest suspicion of the perpetrator. The officers could not fix their eye or thoughts upon any individual, and although the whole matter was placed in the hands of experienced detective police officers, they were embarrassed at the outset. But suddenly their suspicions were roused, and a point fixed to which all their attention was directed. The express agent who had the treasure in charge, was an old, faithful officer, and so strong was the confidence of the officers in his integrity, that he was never alluded to as party to the bold robbery. But suddenly, without any apparent cause, he resigned his position. From that hour, running through successive months, an unseen detective was constantly on his track. He was followed to New England, to his native place in Massachusetts, back to New York, to the Western States, over railways, up and down rivers, into hotels and places of public resort, until all his movements, companions and objects of pursuit were perfectly familiar to the unseen shadow which had so long and so diligently followed him.

The proof having accumulated, the circumstantial evidence grew so strong, that at the proper place and time he was arrested. Partial confession was made, and others implicated, and the whole thing, with its details, was brought to the light. Had he not resigned his office, it is questionable whether the guilty parties would ever have been known. It was ascertained that the express agent, with two or three employees of the road, had arranged the robbery with such consummate skill, that detection was almost impossible. Before they secured the treasure, it was agreed to bury it in a certain place, where it was to remain until suspicion was allayed and the matter

forgotten. This was only partially carried out. The confederates of the express agent, opened the box and took out their share. This led to a quarrel, and the agent secured his proportion of the proceeds, and at once most incautiously, resigned his office, and went into the investment of his funds. He bought farms and horses and jewelry, and although this was done in obscure and distant places, it all revealed itself to the vigilant detectives, who saw through the whole shallow disguise. The sequel was the conviction of two or three of the robbers, a recovery of a portion of the property, and the commitment to the State Prison of the express agent, who, for years had been among the most confidential and reliable men of the company.

In harmony with detection in the above case, is the one just brought to light on the New York and New Haven railway. Last spring, during one of the night trips of the express agent of Adams & Co.'s., the iron safe, containing a large amount of money and valuable papers, was abstracted from the cars. It was found the next day under a bridge, with its sides broken, and the funds extracted. The audacity of the thing, stealing an iron safe, surprised every one. But it had passed out of sight with the public, until last week, when three arrests were made on the road, of responsible employees, as guilty of the robbery. Ever since this outrage, police detectives have been on the trail of certain men connected with the road, until evidence of their crime has accumulated sufficient to justify their arrest. Their guilt, it is thought, can be clearly established. What a moral this enforces! Though no human eye sees, there is one which never closes, and it is that which brings crime from darkness to light.

MOUKDEN, THE REFUGE OF THE EMPEROR OF CHINA.

The *Moniteur de l'Armee* publishes the following extremely interesting account of the place to which the Chinese Emperor fled, when Peking was taken by the Allies:

Moukden is not in Tartary properly so called, but in Mantchouria. The country of the Mantchoux, forms part of the interior provinces of the Empire, and comprises three departments. The first is that of Ching-King, having for its chief town Moukden, or Foung-Thean; the second, Ghirin, with a chief town of the same name; and the third, is Sakhalien-Oula Khoton, with Tsi-Tsikar as its capital. It is in the country of the Mantchoux, that are to be found the most devoted

partisans of the Tartar-Mantchoux dynasty, which effected the conquest of China in 1644, and still reigns over that vast empire. Mantchouria is separated from the province of Petcheli, in which Peking is situated, by that of Laotang. Between the two last-named provinces are the high mountains of Than-Yen, which are of difficult access, and must have protected the retreat of the Emperor. Moukden is about 400 kilometres (5-8ths of a mile each) from Peking. If the Emperor had retired into Tartary properly so called, he would have had to make a journey across Mongolia of 1,000 kilometres (625 miles), and pass through some provinces, the inhabitants of which are completely hostile to him. We may add, in order to explain the English despatch, that at Hong-Kong, Shanghai, and in the ports on the coast inhabited by Europeans, all the Chinese possessions which have been formerly conquered by the Tartars and by the Tartar Mantchoux—such as Mongolia, Mantchouria, Dzoungaria, Daouria, and Chinese Turkestan—are all comprised under the general and usual name of Tartary. Moukden was the residence of the Sovereigns of China until 1644, the period of the conquest. It comprises two distinct cities—the Imperial one, which has a circumference of four kilometres, and a magnificent palace; and the other, which surrounds the former, and is twelve kilometres round, and enclosed by a wall much more considerable than that of Peking. The population of Moukden does not now exceed 500,000. The city contains very fine temples, and magnificent buildings of all kinds.

SELECTED.

THE OLD YEAR AND THE NEW.

Past, past and gone; another year is ended;
 Its changeless record sealed from mortal sight;
 Its last fair sun hath silently descended
 To the deep stillness of its final night.

'Tis past and gone—with every wasted hour,
 With every deed of holiness and sin.
 Vain is our wish—vain all our boasted power,
 A single moment from the past to win.

Gone with its sins—gone with its weight of sorrow
 That seemed so heavy and so hard to bear;
 Though all we thought a burden for the morrow,
 As we look backward, loses half its care.

We mourn no longer now with useless grieving
 For the cold shadows that have crossed our life;
 The promise now seems easier of believing
 That when we felt the presence of the strife.

And He, whose grace thus far our way has guided,
 Will make the future road as true and clear.
 Our Lord's own hand the armor has provided
 To guard our journey through this new-born year.

Why should we shrink and call our joys uncertain?
 Why fear the way that leads us to our home?
 What though our Father's hand has drawn a curtain
 Between our vision and the days to come?

Not on the past—not onward—but to Heaven
 Our anxious hearts, our troubled thoughts should rise;
 The stars, that as the sailor's chart are given,
 Avail him not unless he search the skies.

The year is gone—its suffering and its sinning
 Have borne their record to the realms of night;
 But on the pages that are just beginning,
 Our hearts and lives in fairer lines may write.

O, solemn thought! To work our own salvation!
 O, solemn voyage across an unknown sea!
 Our barques could never reach their destination,
 Our souls their rest—but, Lord, we come to Thee;

We ask Thy love, to comfort and to cherish;
 Thy strength when weak—Thy courage when we fear;
 Our confidence in Thee will never perish,
 Though clouds and darkness veil this opening year.

[*W. Churchman.*]

EDITORIAL AND CRITICAL.

MR. VANDYKE'S SERMON.

We have surrendered a very unusual portion of our Miscellaneous department to the republication of Mr. Vandyke's sermon. Those of our readers, who have not seen it, will thank us for putting it within their reach. Its clear, manly and forcible exposition of the evils and unscripturalness of Abolitionism, are beyond praise. Had such sermons been more common at the North, the present portentous crisis of our history might have been indefinitely postponed. As it is, we fear these efforts have come too late to effect their purpose. They can now serve but one end, and that is, to point out unmistakably where and upon whom rests the responsibility of the disruption of the Confederacy.

THE PROTESTANT CHURCHMAN.

This prominent Episcopal weekly is taking the lead of our religious press, in favor of coercive measures—in other words,

in favor of WAR BY THE NORTHERN AGAINST THE SOUTHERN STATES, to compel the latter to remain in the Union against their will, and in defiance of the express resolutions of their primary assemblies. The Editors say that they have received letters from various parts of the South, even from South Carolina, but will not publish them because, although some at least, are written in a calm enough tone, the *principles* they express are too monstrous to be allowed a place in their columns. Of the propriety of this resolution, they are of course the only judges, as the public are not permitted to see and judge for themselves, but it seems to us a strange mode of advancing the cause of truth.

They go on, however, to present their own conclusions, which we now propose to lay before our readers, although to us they appear fully as monstrous as any thing which could possibly have been written, on the other side—even from South Carolina. The italics are ours. After disavowing a partisan or Northern stand-point, the Editor or Editors go on to say:—

“What we have intended to express is an abhorrence of revolution, with all its adjuncts and consequences, in this the best Government and the happiest land on earth. We have called it “*madness*,” and our only doubt about the propriety of the term now is, whether it is expressive enough. Our readers will bear us witness that our paper has not been lent to the discussion of political questions. We have refrained from all such discussions, not because we had no convictions on various subjects, whether local or general, that have agitated the country, nor yet because we were afraid, under the responsibility of our own manhood, to express, at the proper time and place, our views, but because, in common with Episcopal journalists generally, we have not regarded these questions as within the proper range of a distinctly religious periodical. It was only when what seemed to us a *dreadful phrenzy*, *purely anarchical* in its tendency, ruled the hour, that we felt constrained to speak a word. We have no heart to multiply words, especially when there is so little prospect, as things now are, of making any salutary impression.”

Now it seems to us, that only by a “*monstrous*” perversion of terms can the movement, at present pervading the South, be characterized as a “*madness*” and “*a dreadful phrenzy*, *purely anarchical* in its tendency.” Men’s pulses cannot be expected to beat as temperately in days of revolution as they do during the prevalence of political peace. Hence the Southern movement has been energetic—its impulses have been rapid and decisive, but its energy has been the energy of law, and its impulses those of a people acting from instincts of self-preservation—yet acting according to the modes which history

and tradition have rendered sacred in its eyes. There has been no anarchy at the South, even where there has been most excitement. The forms of law have been scrupulously observed, except in those few instances in which the manifested design of the Federal authority to garrison strongholds within our borders, and evidently with a purpose of coercing, and if need be, subjugating the seceding States, rendered delay inconsistent with the public safety. Not a drop of blood has been shed. And our own State has borne from week to week the presence of a hostile force in the harbor of her chief city, hoping by negotiation to prevent the necessity of an appeal to arms. During the greater part of this Revolutionary period, her Convention and her Legislature have both been in session, providing most carefully against any confusion which such organic changes might beget. We believe that the history of the world can present few, if any, parallels to the unanimity, dignity and forbearance with which South Carolina has acted throughout, and the first care of her Convention, after her own independence was asserted, was to elect delegates to a Southern Congress, and to propose the existing Constitution of the United States as the basis of a new Confederacy. If there is any tendency to anarchy in all this, we are at a loss to perceive it. There is a tendency to division—to separation from the Northern States, and this we devoutly hope may be accomplished, and if anarchy results to them, it will result from their own misconceptions of the nature of the Federal Government and the loss of those ideas of constitutional checks and balances, which are the only preservatives in this country against the tyranny of a numerical majority. But this brings us to the next count in this extraordinary indictment. The *Protestant Churchman* goes on to say:—

“One thing, however, is, we think, apparent—that the population of the country is rapidly resolving itself into two great classes—the *law and order* party, and the party of *anarchy and revolution*. Almost the entire North is becoming homogeneous in the first of these classes. We believe we may truly say to our friends and brethren at the South, that the deep and strong current of feeling and opinion here—a current swelled by all the highest and best elements of society, without distinction of party—is in favor of *maintaining this Government at all hazards*. The mass of the people feel that the very existence of American liberty and civilization depends on it, and Christians feel that the cause of the Master is involved in it. All feel that the quiet allowance of disorganization and revolution by a Government that has the power to protect itself, and continue to scatter its blessings over the whole land, would be to proclaim the everlasting disgrace,

not only of our nation, but of our race, and be an invitation to lawless anarchy, since it would show to all who desired to inaugurate a reign of terror, that there was no authority to curb them."

"How forcible are right words, but what doth your arguing reprove?" When good men have a lie in their right hands they are very apt to double their fists. This serves as well to hide the ugly thing from themselves as to knock down their unoffending brethren. Did it never occur to the Editor while penning these warlike sentences, that there are times when a revolution is the only means of maintaining law and order? and when they who are for enforcing existing laws, or laws said by them to exist, are the worst of anarchists? We admit that the population of the country is rapidly resolving itself into two great classes, but think it would have been a more candid statement to have described these classes as composed on one side of the people of the North, and on the other of the people of the South. This is the fact. But stated in this way, all the force of the argument or rhetoric would have been destroyed. The present controversy would then have appeared to be, not a controversy between law abiding men and anarchists, but as a great sectional division, with fifteen organized States on the one side, and seventeen on the other; the former maintaining their right to provide for themselves and govern themselves, and the latter claiming the right to govern themselves, and the others also. What now becomes of the law and order party? Is it not a mere *force* party? Some remarks recently made in the House of Representatives at Washington, by Mr. Pendleton of Ohio, are so much to the point, and receive so much additional weight from the quarter whence they came, that we will quote some passages for the benefit of the Editor of the *Protestant Churchman*. After showing that the Republicans did not intend to enforce the civil and criminal laws of the United States within the seceding States, nor to continue the mail service against the will of those States, but only to enforce the revenue laws. He added:

"They were willing to suspend these laws; why not suspend those for the collection of the revenue as well? Gentlemen then say they must maintain the Union by these coercive measures. He yielded to no one in devotion to the Union, and his constituents cling to it with tenacity. If men and money could keep it together, millions of both would be furnished by the West. But neither men, money nor blood could maintain the Union; justice, reason and peace might. The government was a government of confederated States. In order to preserve Union, every State should do its duty, and no force could compel this action except by the consent of the people of each State.

“If a State chose to levy duties in opposition to the constitution, he did not see how it could be prevented by arms. The whole idea of coercion was impracticable. If a State was subjugated, the idea upon which the Union was formed would be violated. If they had the physical power they might overrun or obliterate a State, but they could not compel it to do that to which it was opposed. He argued to show that coercion meant war and nothing else, and looked to the invasion of States which had thrown off their obligations to the Federal Government. The enforcement of the laws against a seceding State was coercion, and coercion was nothing less than war. This was sought to be done under the cry of law and order, and under the pretext of collecting the revenue, which was the same argument employed by Great Britain in 1768 against her North American colonies. The Boston port bill resulted, and the law was attempted to be enforced at Bunker Hill and Lexington, at Cowpens and at Yorktown.

“After seven years of fighting against apparently weak and feeble opposition, Boston having then a population of 16,000, George the III. was compelled to make peace. History would have recorded him as a wiser monarch had he done so at first, and saved the horrors and calamities of war. But he undertook to enforce the law against every principle of freedom contained in the British constitution. They of to-day should learn prudence from our colonial history. Fifteen States of the Union came there with their complaints, and they should be listened to, their grievances redressed and their fears removed.

“He said they were their brethren, and it was a patriotic duty to hear and heed them. By composing these sectional agitations the Union could be preserved. His voice to-day was for conciliation, and in that he but echoed the voice of his constituents. He begged those who had the power to redress the complaints of the South to do so, or let them depart in peace and establish their own destiny.”

This is the dictate of common sense as well as of Christian forbearance, but it is not, we are sorry to say, the voice of the *Protestant Churchman*. It repeats with emphasis a phrase, now common at the North, that this Union must be maintained “at every hazard.” Fearful language and most fearful when heard from the lips of a Christian man. Another religious paper from the far West translates it thus, and we are bound to say, more honestly than the *Protestant Churchman*. Better, it says, that half a million lives should be sacrificed than that the Union should perish. Does the *Protestant Churchman* endorse this sentiment, or was its editorial penned in a “phrenzy” of excitement? Still worse, all this hideous dragooning of seceded States back to the deathly embraces of Abolitionism is to be accomplished in the name of Jesus Christ,

for adds the *Protestant Churchman*, "Christians feel that the cause of the Master is involved in it." Another crusade is to be preached—all under the pretext of "Law and Order," and its scenes of desolation of rapine and blood are to have the sanction of Ministers of the Prince of Peace. Who now are the anarchists? They who are seeking to withdraw peaceably from a confederation of States, which they find no longer compatible with their safety, and who are doing this not anarchically, but in great constituted bodies—using no factious violence or unfair means to achieve their purpose; but deliberately, with all the forms of law, taking the sense of every qualified voter in their midst, or they who, because their hopes are disappointed and their interests endangered, would spread the horrors of war through a peaceful land and deluge it with blood?

We have already extended this notice of the principles professed by the *Protestant Churchman* beyond reasonable length, yet we cannot close without giving it the benefit of all in its article that may tend to soften its spirit, and represent it in a more Christian light. It is not much, but let it go for what it is worth. The whole article then thus concludes:—

"At the same time, all are fully aware that the permanence of the Union can only be secured finally by a restoration of at least a measure of good-will between the sections, or rather of good-will from the Southern section towards the Northern. To bring about this restoration of confidence and kindly feeling, the great mass of the people here, we are assured, are ready to make any reasonable accommodation. Let our Southern brethren so far credit this as to show a readiness to be conciliated, and they will find this section ready to go to the very verge of principle to meet them.

"It is said by many that we are drifting rapidly into civil war; and certainly, if we did not have a strong trust in God, to whom multitudes are daily praying, we should have the gloomiest forebodings. In that trust, however, we will still put from us fear. "Jehovah Jireh," is a good motto at such times. Still, however strong our confidence may be in Divine interposition in this crisis of our history, we should not allow it to blind us to the imminent danger before us, lest we fail to use all the means of preservation by which God will work. There is one thing especially which it were of the highest importance to impress upon all, especially those who are so hotly urging on the secession movement. It is, that no possible calamity to any section, *in* the Union, can for a moment compare with the calamities that come rushing in the train of disruption, supposing it should become not merely a *declared*, but an accomplished fact. Some, indeed, say, "Let us have *peaceable* secession." But who does not see that this is ut-

terly out of the question? Such a Government as this cannot die without a tremendous struggle for life. Its life is too mighty, too all-pervasive of the land. It is not the inert thing to crumble apart like grains of sand from the clod. No one who has not closely studied this Government in its nature and history, has any idea of its organic strength. Its very complexity and wonderfully adjusted balances of powers and offices make it strong and tenacious of existence. If it dies, its death-struggles will be appalling. Of this all may be assured."

This sounds a little more peaceable and a little more Christian, but still it is subject to very serious drawbacks. The Northern people "are ready to make any *reasonable accommodation*." But who is to judge of its reasonableness? and what ensues if the South refuses to accede to it? Why then comes in the threat again. "Such a Government cannot die without a tremendous struggle." "If it dies, its death-struggles will be appalling." "Some, indeed, say, 'Let us have peaceable secession.' But who does not see that this is utterly out of the question?" "Why, so?" we may ask. The answer is, "Its life is too mighty, too all-pervasive of the land." If we examine these high sounding phrases, we shall find them all pregnant with the same spirit of coercion, war and conquest. For what is to cause the struggle? Nothing but the determination of the Northern States to prevent peaceable secession. There is no reason to apprehend civil strife between Unionists and Disunionists in any Southern State that may secede. The unanimity with which men of all parties and views go in for supporting their respective States against any coercion by the Federal authorities has in it something wonderful. Take for instance Georgia, the latest on the list. Her Convention declared for secession by a majority of one hundred and nineteen. Still there were eighty-nine opposed to it, a very respectable minority. Here there was room for some struggle, if not a "tremendous one." But what followed? Two of the leading Unionists of the Convention, the Hon. Alexander Stephens and Judge Linton Stephens, drew up a Preamble and Resolution which were presented by Judge Nesbitt, and which proposed that as there was no difference of opinion among the members, respecting the rights or wrongs of Georgia, but only as to the remedy and its present application, all should sign the Ordinance of Secession "as a pledge of the unanimous determination of this Convention to sustain and defend the State in this her course and remedy, with all its responsibilities and consequences, and without regard to individual approval or disapproval of its adoption." It seems

then that the "tremendous struggle" of which the *Protestant Churchman* speaks, must be somewhere else than within the seceding States themselves. In these States "the mighty all-pervasive life" of the General Government has drooped and died with the first breath of the popular will, and now lingers only at such points, as Fort Sumter and Fort Pickens, where sheltered behind brick walls, and hiding under bomb-proof casemates, its representatives are found in the persons of two or three hundred United States soldiers, kept there by the pressure of Northern opinion upon a weak and vacillating administration.

With these remarks we dismiss the subject. We should not have dwelt upon it at such length, or entered so much into the political points in dispute, but that the editorial of the *Protestant Churchman* embodies most of those fallacies which are impelling the Northern people towards a war of coercion, and blinding them to the true nature of their present position. We trust that their eyes will be opened ere they proceed to use the last argument in favour of Union which a Christian people should appeal to—the argument of the sword. What possible end they can hope to gain by it, but the gratification of revenge we at least are utterly unable to divine.

We publish the following as a suitable appendage to our strictures upon the *Protestant Churchman*. It is one of the letters alluded to, rejected upon the ground of its *monstrous principles*. The writer does not vouch for its correspondence in every word and phrase with that sent, as it was prepared from a rough draft, but it is in substance the same. Is it wonderful that the people remain in darkness when their leaders so carefully close the shutters against the entrance of every painful ray of light :—

FOR THE PROTESTANT CHURCHMAN.

Messrs. Editors,—In several late numbers of your paper, you refer to the political state of the South, and especially of South Carolina. As none of our religious journals (so far as I have seen,) understand our true condition, or do justice to their Southern brethren, I ask permission to speak a word in their behalf. A right understanding of each other's views will do much to moderate political antipathy, and help Christians to pray for each other, and for their country's good, With many of your readers "we have taken counsel together.

and gone to the House of God in company," and as Christian men, we desire to be judged aright by our Christian brethren.

You speak of the political movement in this State as the result of "passion," and the work of artful "demagogues."

You are mistaken in both points. It is *not the work of politicians*. It is a spontaneous movement of the public mind, above and beyond their reach. They are carried along by the current. They are in the rear, not in the van. We have no leader; we can find none. In the late election of delegates to the State Convention, the question with the electors was, which of our public men were resolute enough to carry out the will of the people.

Nor is the secession of this State, *a passionate act*. It is the result of twenty years painful reflection. It has been done "advisedly, soberly," and I believe, "in the fear of God." A spirit of prayer has attended the whole proceeding. Every clergyman that I know, sympathizes with the movement. Our Convention embraced many hoary heads, very many praying men, and eight or nine ministers of the Gospel. They voted *unanimously for secession*. Old men, temperate men, our most zealous Christian laymen, men of charity and men of prayer, unite with the young and ardent in cutting the cords which bound us in the Confederacy. Neither politicians, nor passion can eradicate the feelings of years, nor make a whole people rise up as one man, to cast away a long cherished Union.

What has wrought this change throughout the South, and converted so large a part of the nation perforce into positive disunionists?

I reply, a conviction that we can no longer live together in peace. The aggressive character of the anti-slavery agitation in the Northern States leaves us no other alternative. The unceasing warfare upon domestic slavery from the press, the pulpit, and your legislative halls; the open violation or evasion of the Constitution by fourteen States of the Union, the Supreme Court being judge; the civil war in Kansas; the diabolical plot of John Brown; the poisoning of the wells in Texas; the organized efforts of abolitionists to excite our slaves to insurrection in so many Southern States, warn us of our fate, if abolition had power to work its will.

The late Presidential election confers that power. It is the verdict of the Northern majority against toleration of slavery. The elevation of a man, whose only claim to that high office, is his implied pledge to carry out the fanatical spirit of his party in the administration of the government, we regard as an overt act of hostility. It proves that the abolition ele-

ment has overpowered the conservative. As long as the former was in a minority, we trusted to our Northern allies to do us justice. But with its domination, the hope of peace in the Union has passed away. We apprehend more evil from our own countrymen, than from the rest of the world. We believe that our future government will be more inimical than any foreign power. We feel that our "worst foes" are those of our own political household. Our Federal Congress has become an engine of perpetual irritation. Anti-slavery rules in every vote, and controls all legislation. We feel that one such speech as Mr. Sumner's in the Senate, or Mr. Lovejoy's in the House, stirs up more hostility in our hearts, than a well fought battle field. One such raid as Brown's, is more hateful than a manly attack upon our coasts, with all your fleets and armies.

It is the hope of getting rid of this meddling spirit, at least, as far as governmental contact goes, which impels the Southern people to separate from the Northern. We only *desire to live in peace*. This we can not find in the Union. Therefore, for peace sake, we withdraw.

You tell us that we misjudge the feeling of the Northern people; that Brown was a fanatic, whom you pity or abhor. But what shall we say of those who manufactured arms for Southern slaves? or of those who *paid the drafts for those weapons five months before they were used*? Were they mad also? Do the ovations at Brown's shrine furnish no indications of the popular current?

We would not do injustice to the conservative men among you. We honor their fidelity to the Constitution. But, we believe, that they are in a minority, that they are powerless for good, while the active abolition element is potent for evil.

The point at issue seems irreconcilable in the present temper of the public mind. You think slavery sinful; we think it an institution sanctioned by God, and beneficial to the African race. We are willing to bear all the responsibility attaching to it, before God and the world. We know that we are the best friends of this dependent race. Leave them to us, their natural and providential protectors. We try to do as much for their souls, as any Christian people do for the benefit of their operatives. We preach more to them than our clergy do to the poor in any Northern city, if statistics can be trusted. We show a patience and forbearance towards them, which astonishes strangers. Yet many count us as unchristian and unkind, and in their quixotic zeal to espouse the cause of the oppressed, they put the black man before the white, and dis-

regard our rights and our feelings. To our own Master we stand or fall.

I feel sad at the disruption of our country, and the division of our Church in the midst of so much harmony as God has lately given us. I feel mortified that an insane fanaticism, warring against a recognized Scriptural institution, should rend our civil and ecclesiastical bonds.

But God hates boasting, and we have grown so proud of our great Babylon, that He designs to bring our idol to the dust. May we learn the lesson which his Providence teaches, and apply it to our future use.

Though no longer meeting in the same General Convention, we may still co-operate in the glorious Gospel of our Lord. And may we each strive to promote truth, peace, and love at home and abroad, for the glory of God, and the salvation of men.

Very respectfully,

Yours, in Christian regard,

C. C. PINCKNEY, JR.

Charleston, Dec. 29, 1860.

“THE SWORD AND THE BIBLE.”

Under this head we find in the ably edited Methodist paper of this city, the following interesting letter, which we publish along with the Editor's comments :

“Among the military companies now stationed at Sullivan's Island, is one from upper Carolina, in which over twenty are graduates of the South Carolina College—two or three having taken the first honor at that or other Colleges. They are a noble band of men, and their captain served valiantly in the Mexican war. He is President also, we believe, of the Bible Society of his District. In Charleston he met with Rev. Mr. Bolles, Agent of the Bible Society of Charleston, who being now actively engaged here in his work, placed two hundred and fifty Testaments in the hands of Captain —, for distribution among his soldiers. We may say in passing, that several hundred Testaments have been distributed in other companies—and in some of the companies at least, we hear that daily religious service has been held, by the members themselves, when not on duty.

“But to our story. Capt. — has written to Mr. Bolles a letter, which we are permitted to publish, though we do it without the name of the writer, because it has not been convenient to see him and ask his consent. He says :

“REV. E. BOLLES, Charleston, S. C.

“Dear Sir,—In the hurry of my departure yesterday, I failed to thank you as I should have done, for your kindness in furnish-

ing me with Testaments for my command and for general distribution.

“To-day I announced to my company that they could be supplied, and in a very short time every man had “the book.” I had about one hundred copies left. They were all distributed to other companies long before night. When it became known that I had them, many youthful—fine looking—brave men came to my quarters and supplied themselves. I am pleased to say that no one has gone away without being supplied. I had, however, to take the three volumes which I had reserved for myself and officers. This, however, is immaterial as we all have our Bible. I hope we may have no use for our swords, and that the books distributed to-day may bring forth an abundant harvest of good.

Yours, very respectfully.

“Such are they against whom Republican Christian editors are ‘breathing out threatenings and slaughter.’ ”—*Southern Christian Advocate*.

APPEAL IN BEHALF OF OUR FOREIGN MISSIONS.

The following earnest appeal from the Foreign Committee of the Church deserves the promptest attention. We trust that all our Churches will endeavor to do something, at least towards the relief of the Committee :

“The Foreign Committee send forth their present appeal under circumstances involving the deepest anxiety. To their hands have been intrusted the guidance and management of the Foreign Missionary work of the Church. That work after many years of patience on the part of the Missionaries, has reached its present proportions of extent and efficiency. It has been rich in blessings to those in whose behalf it was undertaken, and rich in its returns to the Church at home.

“The Committee, having the interests of this work constantly before them, have observed, with much satisfaction, its growth in the affections of our communion as evinced by the steady increase of its contributions. That growth, it is true, has been by slow degrees—and in the carrying out of those measures which the Committee have deemed important to the best interests of the work, there has always been a pressure upon them in pecuniary matters, amounting not unfrequently to serious perplexity and embarrassment. Still they have been cheered by the hope that the Church was realizing more and more the importance of this blessed work, and would not fail to sustain it.

“In this confidence the Committee made their appropriations for the year 1861—in no case diminishing the amount of appropriation, and in one case, that of Africa, increasing it.

“Now, however, they are forced by circumstances to ask will these obligations be met? Evils unlooked for and most appalling have fallen upon our nation, threatening the direst consequences.

Of the causes which have produced these results. the Committee find no occasion to speak. The object of their concern is, the effects which present calamities may have upon the Foreign Missionary work of the Church.

“The Missionaries abroad are entirely dependent for their daily subsistence and for the means to carry on the work, upon funds paid into the Treasury of the Foreign Committee. Five Thousand Dollars each Month are required to sustain the Missions in Africa and China alone, while in addition to these, we have to provide for the support of the Mission in Greece—the Mission in Japan, and the Mission in Brazil.

“The Treasury is at this moment overdrawn \$8,000. It will, therefore, be seen at a glance, how rapidly difficulties must multiply upon a failure of ordinary receipts. The burden attendant upon such failure the Committee cannot possibly sustain, and in such result, speedy distress must fall upon the Missionaries, and to all our other disasters will be added the grievous one of the breaking up of our Missionary establishment.

“WILL the CHURCH ALLOW THIS ?

“Shall not the heart of God’s people, in its holy resolves, rise above present distress, and determine, that, let what will come, the Missions of the Church shall be sustained ?

“Thousands upon thousands of prayers now daily come up before God, through the mediation of our Lord Jesus Christ, that He will turn away these evils from us; and that, in whatever measure these shall, in His wisdom and love, be permitted to fall upon our country, they may be overruled to the advancement of His Kingdom upon Earth.

“Let us labor with our might, that this may be accomplished, and, in these dark hours of adversity, give proof of our faith in God—of our love to Christ, and our devotion to that cause for which he suffered and died.

“Your instant attention to this Appeal, is earnestly requested.

“Remittances to be made to James S. Aspinwall, Esq, 86 William-street, New York. By order and in behalf of the Foreign Committee,

S. D. DENISON, Secretary and General Agent.

Missionary Rooms, New York, January 1st, 1861.

BISHOP COBBS OF ALABAMA.

The subjoined circular will explain itself, and will be read with melancholy interest by men of all shades of opinion. The clear and unfaltering trust expressed by the lamented speaker, and the singleness of his dependence upon Christ are matters of deep and heartfelt joy :

MONTGOMERY, ALA., Jan. 12th, 1861.

“*To the Clergy of the Protestant Episcopal Church in the Diocese of Alabama :*

“*Dear Brethren,*—Some days before our revered and beloved

Bishop "fell asleep," lest he might die and leave them unspoken, he requested me to keep in mind, and in the event of his death, to communicate to you the following words :

"First of all, give to each and every one of them, individually, my love and my blessing ; and tell them, that as during my whole episcopate it has been my earnest purpose and constant endeavor to be, the personal friend and helper of every Clergyman in my Diocese, so now I have them still in my heart.

As to my Religious belief ; tell them, that by God's grace, I shall die in the Faith, in which I have lived, and which I have endeavored to preach. I have been called "a Puseyite," a "High Churchman," and the like. Tell them I dislike party names, and loathe party lines in the Church of Christ ; but next to Christ, who is the Head, I love the Church, which is His Body, with my whole heart. I have attached, and do still attach, great importance to Her offices and sacraments ; and I believe in "Baptismal Regeneration," and "Apostolic Succession," as firmly as I do any of the fundamental doctrines of the Gospel ; but I am not conscious, that I have ever preached any thing but "JESUS CHRIST AND HIM CRUCIFIED ;" and now, in this solemn hour, reviewing my ministry, I cannot recall a single sentiment, either in my sermons or my pastoral addresses, which I desire erased or changed.

As to my hope of justification with God ; tell them, that "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners.*" I have been called "a good man," "a kind man," from my youth up. I do not say whether justly or otherwise. I have *tried* to show kindness and sympathy to all, especially to the poor, to the afflicted, and to the bereaved ; and I am certain, that I do not now bear malice, or cherish unkind feelings, towards anybody on the face of the whole earth. But if I have done any kind deeds, or any good works, I am sure I make no merit of them, but cast them all behind my back, and nauseate them, and spit upon them "as filthy rags," and counting myself "an unprofitable servant," I look only "unto Jesus, the author and finisher of our faith," and say,

"In my hand no price I bring,
Simply to Thy cross I cling."

As to my present state of mind ; tell them, I heartily thank God for this sickness. I know not yet what is to be the issue. I have no will nor wish in the matter.

"Nor life nor death I crave,"

but simply to do, to bear, to suffer, and to glorify the will of God. This is my sentiment now, and it is the sentiment with which I hope to die.

And with my farewell blessing upon them, upon their families, upon their Parishes, and upon my whole Diocese, tell them, that their dying Bishop exhorts them to strive to be MEN of GOD :—men of peace, men of brotherly-kindness, men of charity ; self-

denying men, men of purity, men of prayer; men striving to "perfect holiness in the fear of God," and laboring and preaching with an eye single to His glory and the salvation of souls."

"These, dear brethren, are the sentiments, and, as nearly as I can remember, the very words, which our lamented Father in God affectionately and solemnly charged me to communicate to you. I am sure we shall all treasure them up as a most precious legacy.

Your Brother in Christ,

JOHN M. MITCHELL.

RELIGIOUS INTELLIGENCE.

DIOCESAN.

CHARLESTON, S. C. January 3d, 1861

*To the Clergy of the Protestant Episcopal Church
in the Diocese of South-Carolina :*

*Beloved Brethren :—*Will you permit me once more to address you in these trying times? The changes of Providence are requiring of us corresponding adaptations in our public worship. I request therefore that for the future in the prayer for "*all in Civil Authority,*" you substitute for the words "*President of the United States*" the words "*Governor of South-Carolina,*" and omit altogether the prayer set forth by me to be used during the session of the Legislature, and use in its place the occasional prayer in the Prayer Book, substituting for the words "*these United States,*" the words "*this Commonwealth,*" and for the word "*Congress,*" the word "*Legislature;*" and to continue to use during the session of the Convention of the State, the prayer set forth by me for that purpose. With the expression of my most cordial Christian sympathy and earnest prayers to God for His help and blessing,

I remain very truly, your Brother in Christ,

THOS. F. DAVIS,

Bishop of the Diocese of South Carolina.

The Rev. J. H. QUINBY having removed from Texas to South Carolina, requests that his letters and papers be directed to Charleston.

[Correspondence of the Ch. Intelligencer.]

THE FUNERAL OF BISHOP COBBS.

Our revered Bishop sleeps in the silence of the grave. He was buried from St. John's Church, Montgomery, on Sunday, 13th ult. There were present upon the occasion, of the clergy, Rt. Rev. Bishop Elliott, and Rev. W. N. Hawks. of the Diocese of Georgia, the Rev. Messrs. Hanson, Lee, Ticknor, Cushman, D. D., Sheplard, Denniston, Jarratt, Derby, Bartley, and Gholson, of Alabama, besides, Rev. Messrs. R. A. Cobbs, Mitchell, and R. H. Cobbs, members of the Bishop's family, a large attendance when we remember the protracted rains and overflowing waters which interrupt communication, the shortness of the notice, and in some cases sickness, which presented obstacles that could not be overcome.

Long before the appointed hour, 2½, P. M., the large church was densely crowded by the multitudes who wished to pay the last tribute of respect to the memory of a great and a good man. Pews, aisles, and galleries were thronged, and hundreds turned away who could not find standing room. Even 'mid the falling rain the churchyard was filled, and there they stood, through the protracted services, so anxious were they to discharge their pious but mournful duty.

The corpse arrayed in the Episcopal robes which he had worn in life was contained in a Burial Casket, and was borne by the vestry of St. John's Church, acting as pall-bearers. There was no inscription upon the coffin but the words,

RIGHT REV. NICHOLAS HAMNER COBBS, D. D.,
BORN FEB. 5TH, 1795,
AGED 65 YEARS, 11 MONTHS, 6 DAYS.

The Casket was covered with a purple pall, adorned with a plain white cross, and with wreaths of white hyacinths and evergreens. The church and chancel, the pulpit desk and altar were draped in appropriate mourning.

At the entrance of the church the corpse was received by Bishop Elliott in his robes, and by the attending clergy in surplice and stole; the deacons wearing their stoles upon the left shoulder only. With slow and measured tread they proceeded up the aisle, the Bishop repeating with great solemnity the appointed sentences, the congregation rising spontaneously to their feet at the utterance of the first words. Arrived at the chancel the clergy parted right and left, and took their respective places, while the body was placed upon a catafalque in the midst of that chancel where so often, when living, he had broken the bread of life. For a moment a solemn stillness pervaded the great multitude, interrupted only by tears and sobs, and then a wailing sound of music broke upon the ear. It was the chant of the anthem in the burial service, and reverently did the congregation stand, save here and there those whom grief and sorrow had entirely over-

powered, and the touching eloquence of that music sank deep into many hearts. The lesson was read by the Rev. F. R. Hanson, and the 2nd part of the 70th Psalm was announced by Rev. F. B. Lee, the two senior presbyters, and the only two members of the present clergy of the Diocese who acted in the election of Bishop Cobbs.

The Bishop of Georgia then ascended the pulpit, and during the delivery of that able, eloquent, and touching address, the silence of the vast audience that hung upon his words was so still that it could be felt. The streaming tears of women and of men—the occasional burst of grief which could not be suppressed, and the rapt attention spoke eloquently of the power alike of the living Bishop and of the dead. Most feelingly, most truthfully did he delineate, and describe the character and life of his departed brother. In his breathing words, the man of God, the humble, the self-denying, the holy Bishop stood before us as when in life. And when he touched upon the dying Bishop's last message to his clergy and diocese, those words, those kind and loving words, worthy to be written in letters of gold, and which when published will make an abiding impression upon the hearts of the church at large, it was a scene of such sorrow as well might break our hearts. Not the long and protracted sickness, not the untimely death, not the desolate weeping family, not the funeral array, the draped church, or wailing music, none, nor all of these so opened the sluices of sorrow as did the dead Bishop's last most solemn charge. We can not say more of the Bishop of Georgia's address than that it was worthy of the subject of the occasion, and of himself, and he has won a lasting place in the hearts of Alabama churchmen. We need not say more, for we trust he will yield to the unanimous request of the attending clergy, and give it to the world and the Church, that they may learn how a Christian Bishop lived and died.

At the close of the address the hymn

Rock of ages, cleft for me,
Let me hide myself in thee,

was sung by the choir—a hymn most fitting and appropriate, for it contained two lines which were often upon the lips of Bishop Cobbs, and which during his sickness he had often said contained the sum and substance of his religion—lines which but shortly before he breathed his last he was heard to murmur,

“In my hand no price I bring,
Simply to thy cross I cling,”

The singing ended, the Bishop and clergy preceding the corpse went down the aisle. Upon reaching the door the clergy opened right and left, and the body followed by the family and friends passed through the double line. A procession was then formed and the long train—the Bishop, the clergy, the plumed hearse, the carriages and those who walked, took up its melancholy way to the grave—in the words of our city papers, “an immense procession”—especially to be noticed, for the rain was now falling fast. At the grave, the clergy again formed, the Bishop and the

corpse passing through it, followed by the mourners, and then, when all was hushed and still, the multitude reverently uncovered Bishop Elliott went through, in his impressive manner, the concluding services and consigned to the tomb, earth to earth, dust to dust, the remains of his departed brother—the remains of the first Bishop of Alabama, so honored, so loved, so revered.

Thus ended in our Diocese a day of anguish and sorrow, and yet not unmingled with joy. We weep not for him, but for ourselves. He has entered upon that rest he so long desired, he has joined the innumerable company of angels, the spirits of the just made perfect, the noble army of martyrs; his life of prayer and praise, begun on earth, is perfected in heaven. He has laid down the burden of care and responsibility, of labor and toil, and reposes in the bosom of God. For him we do not moan, for with him to be absent from the body is to be present with the Lord. But for his Diocese, bereaved and orphaned and fallen upon evil times, without a counsellor or guide—for the Church at large, bereft of his wisdom and the example of his godly and Christian life—for the children deprived of such a father and friend—for the desolate and heart-broken widow, who has lost the desire of her eyes and the pride of her life—for all of these our tears fall—for all of these we pray, for the influences of that God, the Comforter, who alone can sustain and console.

—
REV. DR. ANTHON.

The *Church Journal* pays a handsome tribute to the memory of Dr. Anthon, creditable alike to the writer and the deceased Rector of St. Mark's:

“Dr. Anthon's death removes one of the old landmarks on the list of our city clergy. And he was of those who make their mark on the story of the Church. His ability was of a high order, especially as a writer, and as a leading man in council and in action. His chief trait of character was one in which the clergy as a class do not excel; and that was *nerve*;—the impetuous will, and the prompt fearless decision, to carry out to the utmost, regardless of persuasions, or merely human feelings, or public opinion, or consequences of any kind whatever, those uncompromising decisions to which his own conscientious convictions led him. With this eager fearlessness, there was a singular tenacity, which clung to its purpose only the more unflinchingly for all the obstacles that rose in its way, and a firm personal resolution growing only stronger and tougher with advancing years. Besides these qualities, which more than once made him prominent in controversies of great heat, and of singular importance in their bearings upon the Church, he was a genial and faithful friend, with a racy and strong flavor of robust intellect in all his conversation. He was, from the first, an attentive and indefatigable parish priest, and was one of the very earliest of the city clergy to establish that most useful element of Church growth,—a Parish School. Outside his parish, he held a prominent place in a circle, both of the clergy and the laity, whose convictions and feelings were

such as enabled them to work harmoniously together; and their entire confidence he retained to the last,—being himself the ruling spirit, to a great degree, of all their varied activities. He was indeed an earnest strenuous soul, who did with his might all that his hand found to do: and he has left behind him few who would be willing to do and dare as unshrinkingly as he did, for that which he believed, in his conscience, to be *right*.

Dr. Anthon's Funeral.—The funeral sermon in memory of the late Dr. Anthon was preached in St. Mark's Church, last Sunday morning, before an immense congregation, by the Rev. Dr. Tyng.

The Church was draped in mourning and contained an immense congregation. The services were marked by sadness and solemnity. The Rt. Rev. Bishop Potter, Rev. Mr. Bolton, Rev. Mr. Dennison, and other clergymen, were present. The family of the late Rector sat near the pulpit, and were attired in deep mourning. At the close of Morning Prayer, the Rev. Dr. Tyng preached from the text: "He was a faithful man and feared God above many"—Nehemiah vii., 2. The preacher opened by stating that his text was a precious tribute to personal character, and happy indeed was the man who was entitled to it. Dr. Anthon was born in March, 1795, one month before the foundation of their Church was laid; and in November, 1816, commenced his ministry at Red Hook, Dutchess county. He was accepted and beloved by his people, and the very high regard entertained for him by Bishop Hobart, who commended him as an example of piety and diligence to young ministers, earned for him a high and widespread reputation among the Churches. In 1819, he was called to St. Bartholomew's Church in South Carolina, but, refusing to settle there, departed in 1821, the vestry having appreciated and endorsed his ministerial course. In that year he officiated as minister of Trinity Church, Utica, continuing there till, in 1829, he was called to St. Stephen's Church, and in 1831 to Trinity Church, New York. Five years afterwards he was called to the ministry of their (St. Mark's) Church, occupying, as a servant of Christ, his high position for twenty four years. He had no doubt his religious character was constantly enlarging. As a minister of their Church, and as an editor of the *Protestant Churchman*, he endeavored to advance the truth; cheerfulness, contentment, and Christian love were visible in his relations to all who had known him. He had never met with a more upright man, or one with a kinder heart, more tender conscience, or calmer judgment. Christmas Day he was in that temple among them, and he left it then to die. Suffering for several days with an acute disease, he was still calm. For three days he had administered to him, and when he was spoken to in reference to his clerical course, he said, "I have nothing to retract; what I did was not my own seeking, but duty in the Lord's direction." He died trusting in Jesus, and humbly asking the lowest place in the abode of his Saviour. To his family he was everything that the sweetest kindness could make a man be to others. For forty years he had been their earthly protec-

tion and guide, departing daily and returning in the evening to bless his household. O, might Jesus bless those afflicted ones wherever their habitation might be! To those to whom he ministered so long, he would say—mark his conduct and conversation, and give his standard to no one but a bearer of a kindred spirit like his own. The preacher, after attributing the success of Dr. Anthon as a pastor to his faith in God, and the grace which was given him, closed with the elegiac stanza,

Soldier of Christ, well done;
Ceased from thy loved employ;
The battle's o'er, the victory won,
Rest on thy Saviour's joy!

The funeral services of the late Rector were held in St. Mark's Church, on Tuesday morning, Jan. 8th, the edifice being densely crowded. The officiating clergy present were the Rt. Rev. Bishop Potter, Rev. Dr. Tyng, Rev. Dr. Cutler, and the Rev. H. Montgomery. The following gentlemen were the pall-bearers:—The Revs. Dr. Jones, Dr. Taylor, Dr. Chauncey, Dr. Cooke, Dr. Turner, Dr. Harris, Dr. Canfield, and Dr. Dyer. M. D.'s.—Drs. Ellis, Joseph M. Smith, Cheeseman, Clark, Paine, M. Ulshoeffter, L. Bradish, J. B. Herrick, H. B. Renwick, J. Paris, T. Beare, W. Remsen, T. McMullen, J. Colles, and H. E. Davies, Esqs. At the close of the services, the body was deposited in the family vault attached to the Church.—*New York Express* (abridged).

CORRESPONDENCE BETWEEN THE DOMESTIC COMMITTEE AND THE CHURCH MISSIONARY SOCIETY.

We deem it our duty to lay before the Church the following correspondence, which has taken place in consequence of the action of the Board of Missions at their meeting in October last:—

NEW YORK, Oct. 30, 1860.

To the American Church Missionary Society:—

GENTLEMEN: By the Board of Missions, recently convened in Annual Meeting at New Haven, the following resolutions were adopted:—

Resolved. That the Board recommend to the Domestic Committee to encourage the formation of auxiliary associations, composed of one or more congregations, which may select and sustain special portions of the great missionary work, committed to the Church.”

“*Resolved,* That the Domestic Committee be distinctly authorized and instructed to assure its auxiliaries, that contributions specially appropriated by them, will be received and paid in accordance with the expressed wish of the donors.”

“*Resolved,* That the Domestic Committee be instructed to confer with the government of the ‘American Church Missionary Society,’ with a view to some harmonious adjustment of their various relations.”

In obedience to the instructions of the Board expressed in the last resolution, the Domestic Committee now addresses you. We are, however, unwilling to do this without an assurance on our

own part (and we believe we may add, on the part of the Board also), that there exists the most honest desire to do all we can, to further your efforts for spreading the Gospel of Christ. With the earnest wish, therefore, to produce, if it be possible, the most harmonious, fraternal, and united exertions on the part of the "American Church Missionary Society," and the existing missionary organization of the Church, which we now represent, in the one great work which we alike have at heart, we now respectfully ask, whether the "American Church Missionary Society," is disposed to accede to the proposition we now make for such a conference as is indicated in the third resolution quoted above? If it should be your pleasure to accede, the Domestic Committee will be most happy to meet such representatives of your body, as you may select, at such time and place as may be most convenient to them.

May we further respectfully ask, that your reply be directed to the "Domestic Committee," and be sent to the Committee's Rooms, No. 17, in the Bible House?

We are, gentlemen, with Christian affection, your friends and brethren,

(Signed.) Rt. Rev. Horatio Potter, D.D., L.L.D., Chairman; Rev. F. L. Hawks, D.D., L.L.D.; Rev. J. H. Hobart, D.D.; Rev. S. Cooke, D.D.; Rev. P. S. Chauncey, D.D.; Rev. R. B. Van Kleeck, D.D.; Hon. Luther Bradish; Cyrus Curtiss, Esq.; G. N. Titus, Esq.; J. D. Wolfe, Esq.; Isaac Seymour, Esq.

NEW YORK, Nov. 20, 1860.

To the Committee for Domestic Missions of the Board of Missions of the Protestant Episcopal Church:—

GENTLEMEN: We have received with much pleasure, and considered with much respect the communication you did us the honor to address us on the 30th of October.

We are gratified and encouraged by the liberal and friendly character of the resolutions of the Board of Missions which you have been pleased to send us.

We should always esteem any personal conference with yourselves as highly agreeable and honorable to us.

We perceive but one resolution, viz: the third in your letter, that particularly concerns ourselves in an official relation, and inasmuch as, in our view, our present and actual relations are entirely harmonious, and we are unaware of any point of duty committed to us which requires adjustment in order to render it harmonious with the duty and responsibilities of the Domestic Committee, or the Board of Missions, we have nothing, as a Committee, to suggest, but the cultivation and maintenance of the same friendly feeling, which has prompted the resolutions we have received from you.

At the same time, if there be any subject connected with the work assigned to us, which the Domestic Committee desire to suggest, we shall feel it equally our pleasure and our duty to give every communication from them the most respectful and deliberate consideration.

We reciprocate with great satisfaction the expressions of your letter, assuring you in our turn that on our own part "there exists the most honest desire to do all we can to further your efforts for spreading the Gospel of Christ," and we shall rejoice in every way within our appointed duty to make this desire manifest and operative.

We are, gentlemen, with sincere Christian affection, your friends and brethren,

(Signed.) Rev. Henry Anthon, D.D.; Rev. E. H. Canfield, D.D.; Rev. Lot Jones, D.D.; Rev. Stephen H. Tyng, D.D.; Rev. Frederick S. Wiley; Rev. H. Dyer, D.D.; E. W. Dunham, Esq.; Fred. G. Foster, Esq.; Fred. T. Peet, Esq.; Horace Webster, L.L.D.

Obituary Notices.

Died, at Pawley's, St. John's Berkley, on the 13th Dec., ANN HUME, elder daughter of LEWIS and ANN W. SIMONS, aged 9 years and 28 days.

Died, on the 24th of Dec., at Pawley's, FRANCIS WARING, eldest son of LEWIS and ANN W. SIMONS, aged 7 years, 8 months and 4 days.

Died, at Buck Hall, St. John's, on the 10th January, HORRY DEAS, infant of LEWIS and ANN W. SIMONS, aged 2 months and 24 days.

Interesting, cheerful, and lovely, their removal has sadly clouded a once happy home in which they were most fondly and affectionately cherished, and we feel language inadequate to express the depth of our sympathy for the parents so repeatedly and severely afflicted. •May they be visited by the healing hand of Him, who has wounded, and may their gloom be brightened by hopes of a blissful reunion.

These precious and cherished little ones were, by baptism, early made "members of Christ, children of God, and inheritors of the kingdom of Heaven." and planted thus in the House of the Lord; they have been called while yet in their childhood's purity, to bloom in the courts of their God, and realize the bliss of that bright inheritance then promised for Jesus' sake.

"My Lord has need of these flowrets gay,
The Reaper said, and smiled,
Dear tokens of the earth are they
Where He was once a child.

They shall all bloom in fields of light
Transplanted by My care,
And saints upon their garments white,
These sacred blossoms wear.

And the parents gave in tears and pain
The flowers they most did love;
They knew they should find them all again
In the fields of light above.

O. not in cruelty, not in wrath,
The Reaper came that day,
'Twas an angel visited the green earth,
And took the flowers away."

ACKNOWLEDGMENTS.

The undersigned acknowledges very gratefully, from Upper St. John's, thro' the Rev. J. Roberts Johnson, the sum of thirty-five dollars. for *Grace Church, Anderson.* B. JOHNSON, Missionary.

January 25th, 1861.

The undersigned thankfully acknowledges the receipt of the following sums, to aid in purchasing a Bell, for the *Church of the Nativity, Unionville:*
From the Rev. J. J. Roberts, \$5; from Rev. W. O. Prentiss, \$5; from Rev. C. F. Jones, D.D. \$2; from Rev. M. H. Lance, \$5.

Unionville, January 22, 1860.

J. D. M'COLLOUGH, Missionary.

HENRY TRESNOT, Esq., Agent for *Foreign Missions*, reports as follows:—
1860.

Dec. 13.	From All Saints, Waccamaw, for African Mission,	\$10 00
14.	“ St. Philip’s Church, general,	50 00
1861. Jan. 16.	“ Miss Huard’s Class, St. Stephen’s Chapel, gen’l.	2 00
19.	“ Grace Church, for Bishop Boone,	101 84
	“ Mr. Sinkler, general,	25 00
		188 84

J. K. SASS, Esq., Receiving Agent for *Domestic Missions*, acknowledges the receipt of the following sums:

From St. Michael’s Sunday School for student at Nashotah,	\$25 00
From St. Philip’s, Charleston, for Bishop Lay, \$25; for Bp. Gregg, \$25,	50 00
“ “ for Rev. Mr. Bacon, Nachitoches, La.,	10 00
St. Stephen’s and Upper St. John’s from Chas. Sinkler, Esq., general,	25 00
From Do., for Bishop Lay,	20 00
From Grace Church, Camden, S. School, for Indian Miss’ns under Bp. Lay,	20 00
From Prince Frederick’s, Peedee, Hon. R. F. W. Allston, for Bishop Lay,	50 00
From Christ Church, Columbia, for Bishop Gregg,	25 00
From St. Peter’s, Charleston, for Sellwood fund,	75 00
	\$295 00

DIOCESAN CHARITIES.

From a Lady for Theological Seminary, Camden, to be applied as the Rev. T. F. Davis, jr., may think best,	\$50 00
From St. Michael’s Working Society, second payment towards the endowment of the Theological Seminary,	100 00
From St. Phillip’s, Charleston, for Diocesan Missions,	25 00
From St. Stephen’s and Upper St. John’s, from Charles Sinkler, Esq., for Diocesan Missions,	100 00
	\$275 00

The Treasurer of *The Church Home*, acknowledges the following receipts for January, viz:—

Board of an Inmate, from Miss H. Pinckney,	\$25 00
Donation from Sarah P. Smith,	25 00
Interest on G. K. Railroad Stock,	17 50
Do. on City 6 per cent. Stock,	20 75
Donation through Rev. W. B. W. Howe,	10 00
Do. from Rev. Wm. Dehon,	20 00
Through Mrs. T. J. Young, Subscription from Mrs. Alfred Huger in advance, \$5; from D. E. Huger, Teacher’s salary, \$2; from William Smith, teacher’s salary, \$2: from Mrs. T. J. Young, \$5, donation, \$1,	15 00
	\$133 25

As the Treasurer of *St. Stephen’s Chapel* he also acknowledges the receipt of \$5, from Miss Martha W. Philips, for erection of a tablet to the memory of the late Rev. C. Wallace.

The Administrator of the Estate of the Rev. C. Wallace, acknowledges the receipt of Mr. Joseph B. Pyatt’s subscription for the purchase of *Wallace Library* for the Seminary at Camden, \$40.

He avails himself of this opportunity to state that even after realising a few subscriptions still open, there will be a deficiency of about \$200, in the amount expected to be raised by sale of Library for payment of debts. The period for settling the estate finally expires in March 1861.

JOHN E. PHILLIPS,
Administrator Rev. C. Wallace,

Charleston, Jan. 28, 1861.

(For Calendar see Cover.)